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In this number of the REVIEW we print the text of the

OFFICE AND MASS

In Festo D. N. Jesu Christi Regis

+ + +

Two conveniently-sized reprints, one of the Mass, and the other of the Office, have been made, and will be sent free to subscribers on application, so that they they may be in hand for the date of the new Feast, which falls on 31 October this year.

+ + +

The Encyclical Letter of Pope Pius XI instituting this new Feast of our Lord Jesus Christ, King, is published in this issue, together with the Sovereign Pontiff's other Encyclical Letter on the seventh centennial of the Death of St. Francis of Assisi, "the Great King's Preacher."

+ + +

An English metrical translation of the Hymns of the new Feast appears in this issue, with other timely articles on the Feast and the Franciscan Centennial.

THE ECCLESIASTICAL REVIEW

EIGHTH SERIES.—VOL. V.—(LXXV).—OCTOBER, 1926.—NO. 4.

THE FEAST OF OUR LORD JESUS CHRIST, KING.

THE Holy Year at Rome closed with the proclamation by the Sovereign Pontiff of a new liturgical feast to celebrate the royal supremacy on earth of Jesus Christ the God-Man, our Saviour.

This feast of Our Lord Jesus Christ, King, is to be solemnly celebrated by the faithful throughout the Catholic world on the last Sunday of October, which in the present year coincides with the last day of the month (31 October), the eve of the feast of All Saints. The Latin text of the Mass and Canonical Office with its beautiful prayers and melodious hymnody[1] emphasize the special character of the new devotion thus inaugurated. Its close connexion with the devotion to the Sacred Heart of Jesus is indicated by the Pontifical order that on this same day, each year, the dedication of the human race to the Divine Heart is to be publicly renewed in every church throughout the world.

From the liturgy of the Mass and Office we learn the reasons for the institution, and the particular nature of the feast which naturally form the theme of sermons to the people on that day. Hence the Holy Father in his Encyclical says:

> Our reason for appointing a Sunday for this feast is that its celebration may not be limited to the clergy in their recitation of Holy Mass and the Canonical Office, but that the flock of the faithful may be at leisure to testify their fealty to their King in joyful worship.

[1] An admirably faithful and musical translation of which from the pen of our gifted American poet Monsignor H. T. Henry appears in this issue alongside of the original, pp. 338-9.

For whilst we venerate the Lord Christ on all the great festivals throughout the year by some expression of gratitude for distinct graces bestowed upon mankind through the Incarnation, each mystery and Divine attribute speaks to our hearts with a new voice of faith and imparts a separate grace by its lessons.

In the Nativity at Christmas we extol the coming of the Prince of Peace whose humility renewed the face of the earth. In Christ's Resurrection we celebrate the triumph of that humility over death. And so each feast of our Lord reflects some gift from God for which we come together in solemn worship to thank Him and to renew our pledge of fidelity. The festivals of the calendar throughout the ecclesiastical year, whether of God or of His saints, are but reflections and repetitions of this same sentiment. But its different phases call up new motives of fervor and joy for the gift of faith.

This feast of the royal supremacy of Christ as King of mankind who alone can secure for the nations at discord with each other that peace which He meant to leave to us because the world cannot give it, is intended to keep vividly before the mind of those who govern and of the subjects under their obedience the power and goodness of the Son of God made man for our common benefit.

So long as men in public and private life recognize the royal supremacy of Christ, the entire community will reap the benefit thereof in the administration of justice, liberty, order, tranquillity, harmony and peace. For the kingly dignity of Christ imparts its influence to princes and rulers who exercise authority from religious motives and thus ennobles alike the commander and the subject.

When the rulers and superiors legitimately authorized to exercise government realize that they act not by their own mandate but as representatives of the Divine King, they will use their power for the common good and wisely, recognizing the equal dignity of man, the image of God. Thence must flow concord and peace, the tranquillity of order.

Nothing is more likely to effect this recognition of the reign of Christ among rulers and peoples the world over than the establishment of a feast day which celebrates that fact and thereby helps to spread abroad the recognition that Christ

is our Supreme King, mighty, benignant, wise above all the rulers of earth.

All this means at the same time a great, world-wide movement to reëstablish the reign and the religion of Christ by asserting anew its doctrines, its beneficent and healing balm when contrasted with the naturalism of the day and the idolizing of a humanitarian and emotional cult. Thus the only effective propaganda among the nations of the world toward restoring the true worship of God and securing human happiness in public and private life is being secured by the institution of this new feast for all time to come, not merely as a passing occasion for gratitude, but as a solemn obligation to reflect and to pray "Thy kingdom come"; or, as the Sovereign Pontiff who speaks in the name of Christ to all the nations concludes in his Letter:

> The celebration of this feast, each year, everywhere, will remind statesmen that they are bound, both as private individuals and as public magistrates, to serve as well as to obey Christ. It will remind them of that final judgment in which Christ, excluded from public affairs, and contemptuously ignored, will most severely avenge such injustice, since His royal dignity requires that every commonwealth conform to the divine commandments and Christian principles in making laws, in determining rights, and in training the minds of the young to sound doctrine and moral integrity. Moreover, the Christian faithful will derive much strength and virtue from the consideration of these things in conforming their lives after the model of a true Christian. If to Christ the Lord is given all power in heaven and on earth, if moral men bought by His most precious Blood are subject to His sway by a new title, if, finally, this power embraces all human nature, it is clear that nothing exempts us from such a King's sway. He must, therefore, reign in the mind of man, who with absolute submission must assent to revealed truth and all the teachings of Christ. He must reign in the will, which should obey divine laws and precept. He must reign in the soul which, denying its natural appetites, should love God above all things and adhere to Him alone. He must reign in the body and in its members as instruments or, in the words of the Apostle Paul, as "arms of justice unto God",[1] to serve interior holiness. If all these things be thoroughly explained to the faithful, they will be more easily led to perfection.

[1] Romans 6:13.

May those who are not of the faith come to desire and accept the sweet yoke of Christ for their salvation, so that all of us, united in the merciful designs of God in His household, may act not by compulsion, but earnestly, lovingly and holily. By our lives conformed to the laws of the divine kingdom, we shall thus bring forth joyfully a harvest of fruits and, as good and faithful servants of Christ, become in His celestial kingdom partakers of everlasting blessedness and glory. Let this wish and prayer of Ours for you, Venerable Brethren, be a token of Our paternal charity.

As the Holy Father in His Encyclical Letter prescribes that a solemn Act of Consecration to the Sacred Heart of Jesus is to be made in our churches on the feast of Our Lord Jesus Christ, King, we print here the formula approved.

Consecration to the Sacred Heart of Jesus.

Most sweet Jesus, Redeemer of the human race, look down upon us humbly prostrate before Thy altar. We are Thine, and Thine we wish to be; but, to be more surely united with Thee, behold each one of us freely consecrates himself to-day to Thy Most Sacred Heart. Many indeed have never known Thee; many too, despising Thy precepts, have rejected Thee. Have mercy on them all, most merciful Jesus, and draw them to Thy Sacred Heart. Be thou King, O Lord, not only of the faithful who have never forsaken Thee, but also of the prodigal children who have abandoned Thee; grant that they may quickly return to their Father's house lest they die of wretchedness and hunger. Be Thou King of those who are deceived by erroneous opinions, or whom discord keeps aloof, and call them back to the harbor of truth and unity of faith, so that soon there may be but one flock and one Shepherd. Be Thou King of all those who are still involved in the darkness of idolatry or of Islamism, and refuse not to draw them all into the light and kingdom of God. Turn Thine eyes of mercy toward the children of that race, once Thy chosen people. Of old they called down upon themselves the Blood of the Saviour; may It now descend upon them a laver of redemption and of life. Grant, O Lord, to Thy Church assurance of freedom and immunity from harm; give peace and order to all nations, and make the earth resound from pole to pole with one cry: Praise to the Divine Heart that wrought our salvation; to It be glory and honor forever. Amen.

THE HYMNS IN FESTO D. N. JESU CHRISTI REGIS.

IT may be of some interest to comment briefly upon the translations offered here of the three hymns in the Divine Office of the new Feast assigned to the last Sunday in October of every year.

1. Attention may first of all be directed to the metric and stanzaic form of the hymns. All three hymns are in classical quantitative iambic dimeters, each stanza comprising four verses. The traditional Ambrosian form does not, as in so many other festival hymns, receive any variation. Now it happens that this particular stanzaic and metric cast of the hymns is the easiest of all the hymnodal Latin forms to render into English in equivalent rhythms. English hymns are most largely written in iambic measure, and the four-lined stanza is the one commonly used. There is, however, a variation in the length of the lines in many instances—the first and third having eight syllables, the second and fourth having six syllables each. This variation is generally considered as more pleasing to the ear, and somewhat easier for singing purposes, than an unbroken succession of eight syllables for each of the four lines in the stanza.

Despite this preference for 8's varied with 6's, the following English versions are in unbroken 8's. The reason for the somewhat monotonous succession is that absolute rhythmic conformity with the original Latin texts was deemed advisable, in order that choirs or religious communities which might desire to sing the hymns in plainsong could do so without any change in the wording. Meanwhile those who may wish for a modern musical setting can find well-nigh innumerable hymn-tunes composed for iambic 8's throughout (the so-called "Long Measure") or, if original modern tunes be desired, can have musical composers write easily for a sufficiently popular hymnodal form such as the Long Measure.

In this age of an awakened interest in Sacred Liturgy and especially in liturgical plainsong, it is only proper that translations of Latin hymns should be accommodated to the desire of some singers to use the plainsong of the Church. It may be esteemed as an unintended reflection on our own Catholic lack of interest in the Gregorian melodies, that as far back as

seventy-five years ago Anglican translators of our hymns went to great financial expense and performed much literary labor to prepare and publish books giving the ancient Gregorian melodies as a proper setting for the English translations of our Latin hymns. The *Hymnal Noted* used plainsong exclusively. The most popular of all Anglican hymnals, *Hymns Ancient and Modern,* as well as the more recently published *English Hymnal,* give many Gregorian melodies together with alternative modern settings for the translations. A present-day testimony to our awakened Catholic interest in this matter is the fact that sixty-seven hymns of the Minorite Breviary have been translated this year into English verses representative rhythmically of the original classical measures in order that the translations could be sung to the plainsong melodies of the Latin texts.

2. The doxology,—

> Jesu, tibi sit gloria,
> Qui sceptra mundi temperas,
> Cum Patre, et almo Spiritu,
> In sempiterna saecula.—

is common to the three hymns. The second verse of the stanza follows the traditional method (as witnessed, for instance, in "Jesu, tibi sit gloria, Qui natus es de Virgine"; "Jesu, tibi sit gloria, Qui victor in coelum redis", etc.) of adapting the hymn to the exact character of the Feast. We are thus furnished, in the present case, with both the fact and the quality of the Supreme Kingship of Christ, in the single inserted line, "Qui sceptra mundi temperas". The word *temperas* may have various meanings or implications. It may signify that, since all power is from God, and His Providence takes care alike of rulers and of subjects, He proportions the character of the rule exercised to the peculiar conditions of those subjected to the rule.

This signification may be debatable for historical reasons. Tyrannies may be such as to justify a probably successful rebellion; and so we look for another possible meaning in *temperas* quite different from the meaning in the daily hymn for Sext: "Qui temperas rerum vices", and may find it in the simple word "rule". And so it is rendered here:

To Thee, O Jesus, ruling o'er
Earth's rulers all, be glory meet,
With Father, and the Paraclete,
Throughout the ages evermore.

But while the line may offer exegetical difficulties, we cannot but admire the cameo-like elegance and brevity effected by the verbal artist in his skilful dovetailing of the line in the traditionally set form of the stanza, just as we similarly admire the dovetailings within the various Prefaces in the Mass that make each Preface perfectly adapted to its own Feast or season or purpose.

3. In the hymn for Matins we encounter the stanza:

Tu flos pudicae Virginis,
Nostrae caput propaginis,
Lapis caducus vertice
Ac mole terras occupans.

There is much precedent in Latin hymnody for the assemblage, within a single stanza, of highly varied metaphors such as a carefully constructed English poem would scarcely tolerate. Our Lord is here addressed (as it were in one breath) as a Flower, as the Head of a race or people, as a Stone. A better devised rhetoric would seem to demand more connexion between the thoughts put into a single stanza. A translator finds it especially difficult, in such cases as this, to make his rendering fairly literal without being obviously awkward and constrained. The original poet has a hundred figures of speech, or a hundred metaphors at least, from which to select in order to meet his limitations of verse, stanza, metre. He selects according to his need. The translator, on the other hand, is bound to a little plot of ground marked out by some other person, and lacks freedom of choice. It is his business to take the metaphors as he finds them, put them into an idiom wholly alien to that of the original, and meanwhile to express them within specified limits of rhythm, rhyme, stanzaic form. He can hardly avoid the appearance of awkwardness, if he desires at the same time to be quite faithful to the wording and the figurative instances of his original text. Howbeit, special attention will perhaps be given by the reader to the last two lines of the stanza:

Lapis caducus vertice
Ac mole terras occupans.

The allusion is clearly to Daniel (2:34-5, 44-5): "Videbas ita, donec abscissus est lapis de monte sine manibus . . . lapis autem . . . factus est mons magnus, et implevit universam terram. . . . In diebus autem regnorum illorum suscitabit Deus cœli regnum, quod in æternum non dissipabitur . . . et ipsum stabit in æternum. Secundum quod vidisti, quod de monte abscissus est lapis sine manibus. . . . Deus magnus ostendit regi quae ventura sunt postea . . . ". The allusion is strikingly appropriate to the whole theme of the New Feast, and the author of the hymn is to be felicitated upon the verses giving us the figure of the stone destroying, indeed, but replacing the destruction with a permanent structure that filled the whole earth. And so the stanza condenses into two of its lines what well might have occupied the four lines:

O Flower of a Virgin-birth,
O Head of all on earth who dwell,
O Stone that from the mountain fell
And with its vastness covered earth!

A stone cut out of the mountain without the aid of hands might be said simply to be *caducus,* it is true; but the Scriptural language could doubtless have been better insinuated had the poet allowed himself at least the limits of the whole stanza instead of merely its last two lines.

4. The same hymn has a stanza which is worth quoting here to illustrate the devices a translator must use when he is expressing a thought within specified limitations of metre, rhyme, and stanzaic form:

Doctor, Sacerdos, Legifer
Præfers notatum sanguine
In veste "Princeps principum
Regumque Rex Altissimus."

The allusion is obviously to the Apocalypse (19:16): "Et habet in vestimento, et in femore suo scriptum: Rex regum, et Dominus dominantium." This legend ("Rex regum et Dominus dominantium") is fairly prescribed in this verbal form by its use in the Vulgate, as it occurs thus also in 1 Timothy (6:15): "Quem suis temporibus ostendet beatus et solus potens, Rex regum, et Dominus dominantium", and employs the same phraseology, albeit slightly reversed, in the Apocalypse (17:14): "Hi cum Agno pugnabunt, et Agnus vincet illos:

quoniam Dominus dominorum est, et Rex regum, et qui cum illo sunt, vocati, electi, et fideles." Now the author of the hymn was compelled to change the form "Dominus dominantium" (or "dominorum") into "Princeps principum", for metrical reasons. Doubtless for similar reasons he adds "Altissimus" to the standardized formula. He selects "in vestimento" but omits "et in femore suo", and meanwhile feels compelled to add the word "sanguine" in order to fill out his line. In brief, when he tries to include the phraseology of another writer, he is forced to somewhat devious expedients. He is now in similar case to that of any one of his translators. It happens that in this particular stanza his translator had not to meet the Latin writer's prosodical difficulties, and was thus enabled to introduce the legend ("Rex regum et Dominus dominantium") in its traditional English form ("King of kings and Lord of lords"):

> Lawgiver, Teacher, Priest—accords
> With these the seal of Brotherhood
> Upon Thy vesture writ in blood:
> "The King of kings and Lord of lords".

And just as the Latin author felt justified in adding to and subtracting from his Apocalyptic source, so does his English translator feel justified in some slight addition to his Latin text in order to eke out the English metre, as well as the rhyme, whilst principally striving to give unaltered the traditional rendering in English of the phrase "Rex regum et Dominus dominantium". It is cheerfully granted to any objector that such a rendering is rather "free". An alternative one, less free, might be substituted for it:

> Lawgiver, Priest and Teacher, God—
> With these the title well accords
> Of "King of kings and Lord of lords"
> Upon Thy vesture writ in blood.

This is indeed more literal, but meanwhile lacks the emphasis proper to the grand legend writ upon vesture and thigh, because it hides that legend within the body of the stanza instead of placing it in the emphatic position of the closing line. One must accordingly choose between loyalty to the letter and respect for the spirit of the Latin original.

5. The first stanza of the hymn at Lauds sounds a splendid note of triumph. Its spirit perhaps was caught from the

postcommunion of the Finding of the Cross: " . . . quos per lignum sanctae Crucis Filii tui, arma justitiae pro salute mundi, triumphare jussisti."

IN I VESPERIS.

(*Te sæculorum Principem.*)

Thee, Prince of all the centuries,
Thee, Christ, the King of all mankind,
Sole Ruler of the heart and mind,
Thee we confess on bended knees.

Te sæculórum Príncipem,
Te, Christe, Regem Géntium,
Te méntium, te córdium
Unum fatémur árbitrum.

But wicked clamors we recall:
"The Christ shall never o'er us reign!"
Therefore again and yet again
We hail Thee: "King Supreme o'er all!"

Scelésta turba clámitat:
Regnáre Christum nólumus:
Te nos ovántes ómnium
Regem suprémum dícimus.

O Christ, the Prince Who bringest peace,
Make all rebellious wills obey:
By love compel the sheep that stray
Thy one true sheep-fold to increase.

O Christe, Princeps Pácifer,
Mentes rebélles súbjice:
Tuóque amóre dévios,
Ovíle in unum cóngrega.

For this, upon Thy Cross of shame
Embracing arms Thou stretchest wide:
For this, the spear-head found Thy Side
To show Thy Heart with love aflame:

Ad hoc cruénta ab árbore
Pendes apértis bráchiis,
Diráque fossum cúspide
Cor igne flagans éxhibes.

For this, upon the altar-stone
Hiding 'neath imaged Bread and Wine,
From out that pierced Breast of Thine
Thou pourest grace upon Thine own.

Ad hoc in aris ábderis
Vini dapísque imágine,
Fundens salútem fíliis
Transverberáto péctore.

Thee let the nations' rulers bless
And public honorings decree;
Let teachers, judges, worship Thee;
Let laws and arts Thy reign express!

Te natiónum Præsides
Honóre tollant público,
Colant magístri, júdices,
Leges et artes éxprimant.

Before Thee let all standards fall
To rise with prouder glorying:
Beneath Thy gentle sceptre bring
The homes and fatherlands of all!

Submíssa regum fúlgeant
Tibi dicáta insígnia:
Mitíque sceptro pátriam
Domósque subde cívium.

To Thee, O Jesus, ruling o'er
Earth's rulers all, be glory meet,
With Father and the Paraclete,
Throughout the ages evermore.

Jesu, tibi sit glória,
Qui sceptra mundi témperas,
Cum Patre, et almo Spíritu,
In sempitérna sæcula.

AD MATUTINUM.

(*Aeterna Imago Altissimi.*)

Image Eterne of God Most High,
Thou Light of Light, True God, to Thee,
Redeemer, laud and glory be,
And kingly reign o'er earth and sky.

Ætérna Imágo Altíssimi,
Lumen, Deus, de Lúmine,
Tibi, Redémptor, glória,
Honor, potéstas régia.

For Thou alone, ere Time began,
Its Hope and Central-point to be—
The Father justly granted Thee
To rule each nation, tribe or clan.

Tu solus ante sæcula
Spes atque centrum témporum,
Cui jure sceptrum Géntium
Pater suprémum crédidit.

O Flower of a Virgin-birth,
O Head of all on earth who dwell,
O Stone that from the mountain fell
And with its vastness covered earth!

Tu flos pudícæ Vírginis,
Nostræ caput propáginis,
Lapis cadúcus vértice
Ac mole terras óccupans.

The race of men, condemned to lie
Beneath the direful tyrant's yoke,
By Thee at length the shackles broke
And claimed the Fatherland on high.

Diro tyránno súbdita,
Damnáta stirps mortálium,
Per te refrégit víncula
Sibíque cælum víndicat.

Law-giver, Priest and Teacher, God—
With these the title well accords
Of "King of kings and Lord of lords"
Upon Thy vesture writ in blood.

Dòctor, Sacérdos, Légifer
Præfers notátum sánguine
In veste 'Princeps príncipum
Regúmque Rex Altíssimus".

With grateful hearts Thy rule we bless
Who justly reignest over all:
Them only truest joys befall
Who Thee as King and Lord confess.

Tibi voléntes súbdimur,
Qui jure cunctis ímperas:
Hæc cívium beátitas
Tuis subésse légibus.

To Thee, O Jesus, ruling o'er
Earth's rulers all, be glory meet
With Father and the Paraclete,
Throughout the ages evermore!

Jesu, tibi sit glória,
Qui sceptra mundi témperas,
Cum Patre, et almo Spíritu,
In sempitérna sæcula.

AD LAUDES.

(*Vexilla Christus inclyta.*)

The Christ Triumphant widely flings
His noble banners to the breeze:
O all ye nations, on your knees
Salute and praise the King of kings!

Vexílla Christus ínclyta
Late triúmphans éxplicat:
Gentes adéste súpplices,
Regíque regum pláudite.

Oh, not by slaughter, force or pelf,
He won subjection to His laws,
But, lifted on the Cross, He draws
By love, all things unto Himself!

Non Ille regna cládibus,
Non vi metúque súbdidit:
Alto levátus stípite,
Amóre traxit ómnia.

Thrice happy are the States that own
Obedience to His loving sway,
And hasten gladly to obey
The mandates coming from His throne.

O ter beáta cívitas
Cui rite Christus ímperat,
Quæ jussa pergit éxsequi
Edícta mundo cælitus!

No impious weapons gain allure,
For Peace confirms the written pact:
Whilst wholesome Concord is intact,
The civil order stands secure:

Non arma flagrant ímpia,
Pax usque firmat fœdera,
Arrídet et concórdia,
Justus stat ordo cívicus.

The plighted troth unbroken is,
And modest youth avoids each snare:
Domestic virtues flourish fair
Around the hearthstone's quiet bliss.

Servat fides connúbia,
Juvénta pubet íntegra,
Pudíca florent límina
Domésticis virtútibus.

O dearest King, may Thy pure light
Its glory cast upon our way,
And earth with joy Thy laws obey
When Peace hath brought its banner white.

Optáta nobis spléndeat
Lux ista, Rex dulcíssime:
Te, pace adépta cándida,
Adóret orbis súbditus.

To Thee, O Jesus, ruling o'er
Earth's rulers all, be glory meet,
With Father and the Paraclete,
Throughout the ages evermore!

Jesu, tibi sit glória,
Qui sceptra mundi témperas,
Cum Patre, et almo Spíritu,
In sempitérna sæcula.

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ST. FRANCIS OF ASSISI—THE GREAT KING'S PREACHER.

I.

THE Encyclical *Rite Expiatis* of Pope Pius XI proclaims the solemn celebration, in October, of the seventh centenary of the heavenly birthday of Francis of Assisi. The Pontiff presents the saint to the modern world as a living expression of the spirit of Christ the King, whose reign the Universal Church will emphasize under that title, each year henceforth, with liturgical ceremonial on the last Sunday of October.

The Holy Father reminds bishops and priests that of the great saints of past ages in whom the image of Christ has been reproduced, as it is pictured for us in the Gospels, none merits more clearly the distinction of "alter Christus" than St. Francis, who claimed for himself the title "Magni Regis Praeco." His mission resembles above all others most closely that of a regenerator of society. He is raised by Divine Providence, not to combat some individual heresy, or to establish a method of defending Catholic doctrine, or to arouse fresh energy in the application of Christian charity, but to bring back to all classes of men the recognition of Jesus Christ as Liberator of man from the slavery of the world and as the Prince of Peace.

Francis of Assisi arose to reassert the power of Christ by a spirit of poverty which was absolute, like that of his Divine Model at Bethlehem; by a renunciation of self which claimed no privileges; by a method of service without limitation of time, place, or person. Whilst his humility bade him avoid the responsibilities of the priestly office, he belongs in the truest sense to the apostolic, that is to say to the universal or Catholic clergy.

The apostolic mandate, "go preach to all men," is indeed being carried on to-day, as of old. With advancing refinement of evangelical service, however, we have learned to distinguish between the duties of the missionary, the religious, and the secular. If the distinction is recognized in the Church, it also marks in the apostolate a weakness which claims certain reservations, limitations of self-sacrifice, and exemptions ordinarily accorded to defectives. Christ made no such

distinctions. Our Lord taught us to go forth to preach the Kingdom of Heaven—to give, not to own. *"Do not possess gold, nor silver, nor money in your purse. Nor scrip for your journey, nor two coats, nor shoes, nor a staff."*

Our Divine King answers the question, how the apostle can live and give, if he retain no possession, in His last touching conversation with the disciples: "When I sent you without purse, and scrip, and shoes, did you want anything?" It is noteworthy that this question is recorded by St. Luke, the cultured Antiochian physician, who must have understood the value of objections to the radicalism of the Saviour's demand in an age much like our own, when the United States of the Roman Empire were still in power.

Nor can the times be said to have been more opportune for the carrying-out of the apostolic mandate in its literal sense, when the son of the wealthy cloth merchant, Pietro Bernardone, took up this mission. Moved by a sudden realization of eternal truths, amid the cheerful worldliness of music, poetry, and play, and while still urged by the sense of chivalry inviting him to enter the army for warfare in Apulia, Francis suddenly bows before the bishop of Assisi, and demands the blessing which bids him seek restoration of St. Damian and the Church, where he is to follow Christ the King as a preacher. He still preaches at home and abroad.

II.

The riddle of the unceasing attraction exercised by the Saint of Assisi for seven centuries has been answered in a somewhat novel fashion by the recently published work of the Capuchin Father Felder, *The Ideals of Assisi.* Others, like Father Paschal Robinson, O.F.M., had indeed done so in a less direct way before. *The Real St. Francis of Assisi* was meant merely to correct the distortions of the saint by admirers who, feeling his power, failed to feel his grace. In a way writers of every nation have found an answer to the question which was put to St. Francis himself, as stated in the *Fioretti:* "Why does all the world run after thee, to see and hear and follow thee? Thou art neither fair to look at, nor of noble birth, nor a man of profound knowledge; yet they who admire beauty, and the noble and the wise, all follow thee with eager desire."

The answer is simply that which we make when asked for the cause of the wonderful spread of Christianity. Francis of Assisi followed the lead of the Gospel. His life is a repetition of the argument which tradition puts into the mouth of St. Peter as he met the epicurean philosopher on the Appian way.

> Whither art thou bound, Galilean?
> To Rome.
> What wouldst thou in Rome?
> To teach Christ crucified.
> His doctrine is?
> Poverty.
> But the Romans love wealth. What else?
> Self-denial and humility.
> The Romans are proud and honor pride. What else?
> Renunciation of worldly pleasure.
> Go back; thou hast come to the wrong people; for the Romans are addicted to wealth, pride of honor, pleasure and enjoyment.

Within half a century the wealthiest, the wisest and the fairest of Rome's citizens were following Christ, the poor, the humble and the crucified. They proved their sincerity and depth of conviction by martyrdom.

St. Francis simply revived the spirit of Christ with its world mission. "Perhaps no other man, unless it be St. Paul, ever had such a wide-reaching, all-embracing sympathy. And it may have been wider than St. Paul's, for we find no evidence in the great Apostle of a love for nature and for animals." Giotto in art, Dante in literature, draw their inspiration from the Saint of Assisi. That inspiration becomes the inheritance of the poets of the following ages down to our own. Longfellow speaks of St. Francis as his "favorite Saint"; Tennyson sighs for the saint's return to earth that he might bring peace to men of good will; Ruskin carries about with him a relic of the saint's habit, as though it were a great treasure.

Non-Catholics who, like Mrs. Oliphant, refuse to accept the title of saint which the Church gives to Francis, agree in allowing him the title of philanthropist, of social reformer, whose love of nature and simplicity gave to his character an esthetic claim which makes him a hero of all ages and all peoples. These are distinctions that ignore the supernatural

motives drawn from the religion of Christ as perpetuated in the Catholic Church. They were the mainsprings and effective forces of the saint's activity in every direction. Paul Sabatier, who makes of him an "Umbrian Prophet", would have him stand for a popular religion without the dogmatic teaching and the hierarchical principle of the Catholic Church. The modern author would explain away the saint's emphatic insistence on the spirit and practice of obedience, "corpse-like", as it is found also in the rule of St. Ignatius Loyola. Sabatier presents the Poverello as dying "in a poor cabin, without altar and without a priest". It suits this Protestant admirer of the saint not to see the well attested fact, based on the testimony of contemporaries, that, as the end approached, Brother Leo administered to Francis the last Sacraments of the Church and that the saint sent for Brother Benedict, "a holy and prudent priest who was in the habit of celebrating Mass for Blessed Francis when he lay ill". To this priest also, we are told, he dictated the following words: "Write down the blessing I now give to all my brothers in the Order. Let them be ever submissive and faithful to the prelates and priests of Holy Mother Church", etc. In like manner the saint's instructions, as written by those who received them directly from him, indicate his insistence on obedience to the rules of the Church, the laws of fasting and abstinence, sacramental confession, prayer for the dead—in short, all the distinctly Catholic practices of which tradition has preserved the record since apostolic times.

It is true that in the beginning St. Francis made little account of a rule of life, such as the later constitutions of the order developed and demanded. He admitted his associates without a novitiate, simply as followers of the Lord Christ, and as men ready to practise the evangelical counsels. But he soon understood that a permanent order, like the apostolic Church itself, needs not merely doctrine and good will, but laws of discipline vested in definitely constituted superiors, of which the hierarchical order was the truest pattern. It was the apostolic way of

> Christ, His Law and His apostles twelve
> He taught; but first he followed them Himself.[1]

[1] *Canterbury Tales.*

There exists a tradition that St. Francis did not value learning. This is disproved by his addresses to disciples like Anthony of Padua, to whom he speaks with deep humility as to his bishop. What his teaching, as manifested in his life, his preaching and his rule, indicates, is simply what we find in the Gospel. It is the teaching of Christ to His first Apostles, namely that the wisdom of this world as such is foolishness in the sight of God, and that the true wisdom embraces self-denial, poverty of spirit, meekness, and charity. These virtues, taught through the Gospel of Christ, have produced the highest type of culture and civilization. Similarly the spirit of Francis which sought to reëstablish the teaching of Christ, produced wonderful effects in art, in letters, in general culture, and in social betterment.

III.

The influence of St. Francis is not confined to the religious spirit represented in the order that bears his name and follows his rule of life. That rule may lose the spirit of the saint in the individual or the community which professes it. The habit, though it continue to bespeak poverty and preach peace, charity, self-denial, does not itself impart the fervor which gives it significance. The secret of that power comes from the zeal of the apostle to bring the world about him to Christ. It is an appeal which may or may not be thus garbed, but which is the secret of permanent success in the pastoral and missionary ministry under all circumstances and for all times.

The Franciscan spirit is the one effective lesson which the Seventh Centenary at Assisi proclaims to the priesthood in general, the one lesson most needed in these days to preserve the faith in the New World. That spirit is a due appreciation of the value of poverty, self-denial, mortification. We build sanctuaries; we repeat the splendid pageantries of priestly processions; we exhibit the pontifical insignia that proclaim us princes of the people of God. We are the legitimate heirs of the Apostolic Church. Pontifical Rome is our safeguard. But we may not forget that even the priests of the true Church at the time of Caiphas marked the beginning of a fall which needed the humiliation of Christ from Bethlehem to Calvary to undo the effects of priestly and princely pride and luxury.

St. Francis came after a thousand years of the reign of the Gospel. The Christian world needed a revival as it had needed one in the days of Noe, and of Abraham, of Moses and of David. To-day we measure religious progress largely by the standard of wealth, of names, of power. We advertise our successes as if they were our own and not God's.

Francis begins by simply preaching the Gospel, by repudiating the conventional standards of life in dress, in manner, in speech, and in organization. His mission is ridiculed, his person contemned, his first missionary expedition to Egypt an utter failure. Yet at his call in the solemn Chapter of the Portiuncula, five thousand men, ready to follow wherever he might lead, stripped themselves of the ties of family, comfort, hope of success.

The words which Francis heard in the little chapel of Assisi were the words of Jesus to His disciples. They are meant for priests of every rank in the apostolate, for men and women gathered, as once, in the Cenacle or upon their pilgrim way to Galilee. The rule of the Assisian can be lived in the priest's house, in the Sister's convent, in the homes of the faithful in every parish of city or country; for it is simply the life of Christ and those who would follow Him. The Minorites and Recollects, the Capuchins and Conventuals, the Poor Clares and Tertians, in the cloister or in the world, all bear witness to the adaptability of Franciscan principles to the varying conditions of modern life. Popes and cardinals, patriarchs and bishops, statesmen like Ximenes, schoolmen like Bonaventure, Scotus, Alexander of Hales, Bacon, William of Occam, craftsmen in every art and tradesmen, have demonstrated that no sphere of action is incompatible with the Franciscan mode of living, which is simply Christian. There were a hundred thousand of these gathered in Franciscan monasteries at the time when the Canary Islands, Abyssinia and the African Congo received the light of Christian faith from the sons of the Assisian deacon. Before the close of the fifteenth century the New World opened its first little chapel with a tabernacle of the Blessed Sacrament in Haiti, and the priest who said the first Mass in that humble mission church was the Franciscan Friar John Perez de Marchena. Only the year before, at Seville, he had forecast the triumph of the

Catholic Church with its multitudes of missions in speaking to Christopher Columbus who was to set out in search of the Western hemisphere. It was this priest who went to see the Queen of Spain to obtain the means for fitting out the fleet which was to discover America. Could anyone have done this but the old confessor of Isabella? Thus Francis not only renewed the civilization of the Old World in his day, but by his sons he led to the discovery of the New. Has his power ceased because we have changed? The Sovereign Pontiff answers the question for us when he says:

Forte dicat quispiam, alterum societati christianae reparandae Franciscum in terris hodie existere oportere. Verumtamen, fac, renovato animorum studio, homines Francisco illo uti pietatis sanctimoniaeque magistro; fac, ipsos quae is reliquit exempla, cum esset "virtutis speculum, recti via, regula morum" imitari atque in se referre universos; nonne id satis haberet vis atque efficientiae ad sanandam exsecandamque horum temporum vitiositatem?

What we need is leaders, men who, like St. Francis, recognize the true standard of the Gospel as the ideal, and not merely as a rule of life which we are to accommodate to the humors and inclinations of men, by preaching a gospel of conformity. Poverty not wealth, humility not power and secular influence, sacrifice and self-denial not easy living and display and amusement, are to be our aim if we would permanently and successfully preach and propagate the Kingdom of Christ, to-day as in the days of Francis of Assisi.

FRA ARMINIO.

ST. FRANCIS AND THE IDEAL OF POVERTY.

I.

"IT has become the fashion to admire wealth so highly that none is deemed worthy of notice unless he is rich". This sounds like a rather modern sentiment, but the words are quoted from the *De Officiis* of Saint Ambrose who wrote nearly sixteen hundred years ago. Very likely, someone had said the same thing in Augustus's time, plagiarizing from the Greek or an even earlier Egyptian. Although the phrase represents an opinion held largely to-day, it hardly covers the

same ground as in pagan times. I am speaking, of course, of Christian opinion. Christianity has consistently combated the wrong conception of and desire for wealth. What we call "the world" means primarily wealth with all its pomps and its works. The result has been a new theory concerning wealth in the mind of men. It is the theory of "stewardship", or of the social responsibility which attaches to the possession of wealth. But the theory might not have been so efficacious were it not but an elaboration of the main Christian theory about life. Christianity has rigidly limited the sphere of legitimate pleasure and of self-gratification. This has in a measure reduced the desirability of wealth.

Christianity enjoins "detachment" from the things of the world and counsels "renouncement" of them. All must be poor "in spirit" or spiritually detached from the things of the world, even when their use is legitimate and their appreciation praiseworthy. The number of those, however, who are expected to live in complete renouncement is limited. As the trend of Christianity is toward perfection, though stops are permitted at intermediary points, it is nevertheless clear that the ideal of Christianity is rather toward poverty than toward wealth. Jesus did not dine with the rich because He hoped to persuade each one of them to beggar himself; He was satisfied when Zacheus promised to give half of all he owned to the poor. But when a certain rich young man questioned Him as to the perfect thing to do, Jesus told him: "Give all you have to the poor and follow me".

The young man of the story turned away before the hard saying, "for he was very rich", as the Evangelist states with perhaps a touch of sympathy. But countless other disciples of Christ followed the counsel he refused to accept. When it is contended that the Church stands with the rich, that religion is useful to keep the poor in submission, we answer that the religion of Christ has always been a source of disquiet to the rich. While wealth retained by the Christian implies, as stated, the idea of "stewardship", it also bears with it a danger, as St. Thomas puts it:[1] "Excessive wealth, as well as utter destitution, should be avoided by those who wish to lead a virtuous life, as both are the occasion of sin."

[1] *Summa*, III, Q. 40, Art. 3.

All this is more or less obvious. Nevertheless the wisdom of the Church in her doctrine about wealth may be viewed in the light of social well-being, rather than from a sin-and-virtue point of view. Selfish or concentrated wealth and total destitution are social dangers inasmuch as they cause unrest and class friction. Economists generally agree as to what is a fair manner of being rich, and also as to what is an unworthy manner of being poor. St. Thomas states in the article quoted: "The humility of one who is poor through necessity cannot be much commended, but the poverty of one who is poor by choice is a proof of exceptional humility." Here, however, we come to a sharp parting of the ways. The fact that voluntary poverty is a state of excellence, or of perfection, may be difficult to grasp by the mentality of the "world" and even by the mentality of some Christians and Catholics, who are not naturally eager to grasp the hand of Lady Poverty and call her "sister". But the Franciscan centennial offers an opportunity to face the matter without prejudice.

Philosophers, and poets, in Christian and pre-Christian times have inveighed against wealth and eulogized the happiness of poverty. But what they generally mean by poverty is rather what we would call moderate circumstances, that is a condition in which one has little of the superfluous, albeit is not without the necessaries. Even Horace could occasionally indulge in a dream of bliss founded on poverty: all he wanted was his little Sabine farm with a few slaves to work it for him. For that he was, in certain moments of depression, ready to give all the splendors of the Imperial Palace and the attractions of a Roman good time. This "Horacian poverty" is, however, a thing far different from Franciscan poverty.

One finds the classics full of references to the blessings of poverty. Apuleius, for instance, claims that poverty laid the foundations of the greatness of Rome, "the same as appeared righteous in Aristides, kind in Focion, courageous in Epaminondas, wise in Socrates, vocal in Homer". Theocritus alleges that poverty is the mother of all arts, though he probably means "necessity", that bespurred knight who provokes his steed to some remarkable gallops. This theory, that want serves as a great inspiration or a forceful propulsion, has many adherents even to-day. Our successful men like to refer to

their "early struggles" as having been of inestimable benefit in the formation of their character and habits, and we also look with complacency upon the history of the early difficulties in which most of the world's geniuses found themselves enmeshed. Had Dante remained in his comfortable Priorship of the city of Florence he would never have achieved the Divine Comedy. Thompson or Chatterton would not have given the English language fresh beauty had they enjoyed the ease purchasable with money.

The ancient Hebrews seem to have held much the same ideas as our classics in regard to a desirable economical status. Some of the prophets may be excepted, who, though only in a material sense, approached Franciscan poverty. Small, but safe returns were what the ancient Jew desired, as described in Psalm 127.

Diogenes, while genuinely poor, had in his philosophy something that does not smack of holy renunciation, but rather of contempt. It involved the pride of being able to do without the things that others considered necessary. Cynics are not lovable, and it is not their squalor which makes them repulsive, but rather their superciliousness. We do not like the man who tells us "I am holier than thou", but we get angry at one who looks down on us as if to say: "I am dirtier than thou". After the Cynics, the Stoics naturally come to mind and especially that most noble representative of them, Epictetus. He was poor, wise and dignified. Had he heard the clear voice of Christianity instead of a few faint echoes of it, Epictetus might have been an earlier Francis, but as things are, his wisdom is pale, his appeal lacks warmth. The staff of a philosopher was a feeble support to his doctrine of renunciation.

The early converts to Christianity in many instances renounced "the things of the world", but a fervid, reckless love of poverty in its widest reach did not assert itself emphatically among Christians until the development of Eastern monachism. While there is something magnificent in this social movement, and while some of its leaders, like Anthony and Simeon, possessed an unusual personality, yet what may be called "Thebaic poverty" is not the same lovable thing as Franciscan poverty. Dante somewhat exaggerates when, speaking of

Lady Poverty who supposedly had remained unwed since the death of Christ till Francis came, he states that

> Eleven hundred years and more came 'round
> Since 'reft of her first spouse, scorned and forsaken
> She dwelt, and, till this man, no suitor found.

Really, the doughty Eastern monks clamored loudly enough for the hand of Lady Poverty; in fact they dragged her along into unprecedented hardships. Thebaic poverty implies fear of the world's creatures. The enjoyment of created things appeared to the Eastern monks dangerous. Western monachism, while accepting a comparative poverty, did not consider it as an ideal to be pursued aggressively. Its underlying idea is totally different: the Benedictines were engaged in the production of wealth, though, of course, not for their own personal benefit.

It is very difficult to keep even a praiseworthy movement within reasonable limits once it gets enthusiastic. Hence excesses are often committed in the name of virtue. Eastern monks went about as far as it was possible to go in the contempt of the world, while remaining Christian and decently reasonable. Beyond that went Manicheism in holding that things are evil in themselves and therefore to be despised and spurned.

II.

The Church has always tried to prevent excesses jeopardizing either her doctrine or her discipline. In choosing a manner of life a wide latitude is left to the faithful: luxury is permissible; Trappism is permissible. Enthusiasts or self-seekers will sometimes go beyond these limits at either end and when that happens their conduct is contrary to a true understanding of religion. Observe the twelfth century and the beginning of the thirteenth which form the background of Saint Francis's life. Those were not times of widespread wealth, not even luxury-loving times; the people who might have been considered very rich led on the whole a rather wretched life. Times were rough, and while certain arts flourished magnificently, there was little of the art that supplies the comforts of the home or the amenities of life. People were poor and quite a large number of them anxious to be poorer. The Poor of Lyons were before the Poor of Assisi,

the Albigensians, the Waldensians, the Poor Catholics, the Cathari; a mass of poverty-stricken people eager to be struck even harder. But not through "love" of poverty, not at least through a reason-controlled, cheerful love. One is astonished on reading the history of that century, to note this mass movement away from the world and its lures, a movement against property holding, against marriage, against every legitimate joy of life. It was not Christianity, it was Manicheism; a doctrine which considers created things as evil in themselves and therefore is fatal to any rational social organization. Out of this dark background arises the lightsome figure of Saint Francis, and while he too loved poverty and loved her so affectionately that he called her "Sister Poverty", his voice sings a very different song from that of the counterfeit Christians. He chants the Canticle of the Creatures:

> Praise be to Thee, O Lord, for Brother Sun
> Who daily brings to us Thy benison.
> Praise be to Thee for Sister Moon and all
> The Stars so bright and pure on night's dark pall.

In one way St. Francis was fighting the love of riches, but his harder fight was the effort to oppose a right conception of poverty to the wrong one then prevailing. Of course, in the present condition of Christendom, there is no need of fighting a Manichean conception of Nature and society. Hence the message of St. Francis to our world may only be directed to show the vanity of wealth and the beauty of Christian poverty. After him, no one can be very rich, or selfishly rich, without being somehow rebuked by the living tradition of the Franciscan spirit.

This last statement must be qualified; for not over all lands is St. Francis's influence equally felt.

If we should desire to find a point about which European and American mentality are at sharp variance (speaking quite at large), besides the League of Nations, perhaps the way in which poverty is regarded might furnish it. Speaking of Europe in this connexion, Catholic Europe is meant. To be poor gracefully and even gratefully is not an American art. This is the land of "success", which is measured mainly by the financial rewards one gets from it. We point with pride to the mansion erected by the cigar-lighters' manufacturer or

by the inventor of the folding hat-hooks, rather than to the humble Franciscan monasteries. Voluntary poverty in itself is despised, as a proof of foolishness; involuntary as a proof of incompetency. An American may become temporarily "broke" without reproach, but should he persist in that condition, should he not mend his ways and his fortunes, he soon becomes an object of scorn or of disdainful pity. Americans are afraid of poverty. If they are not afraid of it, it is because they are confident of overcoming it.

There are some socially respected people, even in America, who follow a form of voluntary poverty. These are either connected with religious orders or members of communistic groups, struggling here and there for existence. Beneath the level of social dignity and beyond the reckoning of any scale for spiritual value we have the hoboes. They are assumed to be primarily addicted to laziness and their poverty is merely an unwelcomed consequence. We hear occasionally legends about "millionaire hoboes," but these seem to leave their millions and dress suits safely stored away against the occasion of relapses into society. We have also a few religious fanatics who tramp around the country painting harrowing inscriptions along the wayside. Then there are the so-called "moochers", "panhandlers" and their ilk. Beggary is developing in quite ample proportions at least in our largest cities; but it is not clear whether these people are voluntary or involuntary poor, as they are said to consider their activities as professional and bringing definite returns. On the whole the public attitude toward those who live on alms or backdoor hand-outs is one of contempt by comparison with which the European beggar enjoys a much higher standing.

Of course, anyone who has seen a European beggar, ragged, unkempt, insistent, and unashamedly accepting his classification as a static beggar, may claim that his American counterpart has a higher conception of human dignity, or affects to believe that he has. But if we analyze the feeling with which a dime or a quarter is handed to the "moocher", we shall find that in the vast majority of cases there is no thought in the giver except that of getting rid of an importunity; at best, his act merely shows the generosity of one who does not care about small change.

But the alms given to a beggar who often asks "for the love of God" is an acknowledgment of a Christian duty, it is a meritorious act, it is indeed a sacramental, such as blessing oneself with holy water. It is like touching holy poverty. Perhaps, with Papini, one sees in a beggar "a divine and eternal creditor". There is in Europe the tradition of a sentimental respect toward the poor, a thing which does not exist in America. It is not easily found here, at any rate. This European tradition is based on a religious motive, parallel with which there is a social instinct that forces on people the conviction that one may be poor without any fault of his own. In America, still in the common mentality accepted as the land of opportunities, it is somewhat harder to believe that individual poverty has been unavoidable. An American may tell a tramp, with some justification: "Why don't you get out and work?" so long as work is relatively easy to obtain. In our crowded Europe such a phrase would often sound like mockery.

We may say that, while in America the poor are society's wards, in Europe they are God's poor. Their claim upon the resources of their more favored fellow-men is not merely a clamor, it is a rightful demand based upon a divine relationship: every poor man is an "alter Christus." Hence the dignity of the poor, whence charity becomes not simply an accomplishment, like the ancient "liberalitas", but a virtue and a duty: the flowering of justice.

There are many more poor in the world than outright beggars. From the American standpoint most Europeans are living pretty close to destitution, the whole peasant class, for instance, and large sections of the middle class. This class of people, whose pleasures are simple and whose good time is inexpensive, is found to be on the whole strangely cheerful; more than that, they are contented. One might say that they are not eager to make money simply because the chances are too strong against them, but that would not be just. They actually believe that money isn't everything, that in fact it is a little thing; if they lack comforts, that does not mean that they lack consolations.

To be sure, a certain yearning toward Holy Poverty is felt by many even in America. It is called a movement toward a simple life. The "back to nature" movement is about the

same thing. In our harassing civilization, which grants indeed many privileges but also imposes many burdens and restrictions, it is conceivable that people be taken by the desire of abandoning the quest of wealth or gain. We hear of a university professor who leaves his "job" and gives himself to penniless tramping. It is his answer to the call of the simple life. After all, is not America the land of many Utopias? And has not Thoreau lived at Walden Pond in a sort of Virgilian if not Franciscan poverty? And hasn't there been a Greenwich village where cheerful poverty was practised for art's and freedom's sake?

It may be conceded, after all, that an economical state is something quite relative: even Franciscan poverty is not the absolute economical zero. That degree is reached only by a naked, long-fasting Indian fakir, squatting in the sun. Between Franciscan poverty and the ordinary poverty of peasants in many European regions there is not such a gulf—except in the spirit in which that particular economical status is embraced or suffered. We are right up against the old standard of living. The possession of an automobile in America may not signify a higher economical level than the possession of an old donkey in Europe. One may doubt whether even the telephone could be sharply classified as a luxury. What we call the ordinary modern comforts may be considered as the obvious condition of life; not identifiable with the superfluous but rather with the minimum necessary to existence. As a practical matter it is hardly possible to be very poor, in America. The largest part of our population lives in towns and cities where light, water and power are in the hands of some monopoly. You cannot go out and gather some kindling wood for your fire; you cannot go to the fountain for water and, unless you steal it from an antiquary, you cannot get an oil lamp. You may be poor as much as you like, but if you have not the money at the end of the month to pay your bills, you become ostracized from society. Like the ancient exile—though you are allowed physically to remain in your town—you are cut off from water and fire, "aqua et igni interdictus".

It is probably possible to be a pretty good Christian without shunning the "modern comforts"; a man may be highly spiritual and yet shave every day. It is possible also to con-

ceive an ascete whose trousers are always neatly pressed; not, of course, for the vanity of a well-groomed personal appearance, but as a concession to public opinion, a sort of indulgent conformity. Nor have we a right to claim that in America spiritual and religious life is of a lower standard than in Europe; but the cold fact remains that the ideal of holy poverty, of Franciscan Poverty, is somewhat removed from Anglo-saxon mentality.

The saints who are more admired in America are not those who have pushed their poverty and their renunciation of the world to the point of a sublime indifference to cleanliness. Even Catholics would hardly dare to recommend to their Protestant friends the imitation of St. Benedict Labré. St. Francis himself, for modern admiration is pictured as a merry troubadour, as a gentle soul who spoke to birds and wolves. The sternness of his life, his harrowing penances, his most uncomfortable mode of living are more or less ignored. In mere literature, what Anglo-Saxon writer would venture to gloat over the details of utter poverty as do, for instance, Papini, in Italy, Bloy or Bauman in France? We are too much concerned with a well-appointed bath-room and running hot and cold water, to see the poetry hidden in "holy poverty". Our realists will indeed delve into the sordid lives of modern society but only because those lives are sordid, not because they are holy.

The ideal Anglo-Saxon type is the gentleman. Whatever other qualifications a gentleman may possess he is at least always "faultlessly attired", he has taken a bath not later than this morning, and he obviously has an income sufficient to maintain him in his station of life. Catholic mentality places the saint far above the gentleman; the saint may be a very gentle man, though some of them were rather of the stern kind; but generally he would cut a poor figure in society. He is not much concerned with "social virtues". Yet his religious virtues are much more important to society than all the niceties of dress, speech and manners. The saint is one of God's gentlemen and may frankly live by beggary, go unwashed, wear a patched dress. St. Francis was quite particular about patches: he made them almost a requirement of his Rule, and if they were made out of sac material (*de saccis*), so much the better.

III.

It must be one of the aims of Catholic penetration into the Anglo-Saxon spirit to emphasize the superiority of soul-nobility over social-nobility. The example of St. Francis should serve us in good stead, because while he is one of God's poor in the most grim sense, there is also in him that refinement, that courage, that tact, if you will, which renders a mere "gentleman" an attractive person. He was the Grand Master of an Order of Knights. Indeed, he could not be understood without taking into account his mystic romanticism; he is the champion of Lady Poverty in a chivalrous sense. His tunic, though extensively patched and held by a knotted rope, represents proudly the colors of his Lady as would the gaudy trappings of a knight. He is always gentle and cheerful when dealing with any of God's creatures—except himself. He possessed in a high degree that personal magnetism which not only attracted his contemporaries but intrigues also posterity. In his company it is probable that any of us might enjoy as an epicurean feast that repast of stale bread and spring water which good brother Masseo found it so hard at first to consider as precious fare.

Another trait of St. Francis's character should more readily appeal even to modern Americans. We are at least superior to any European democracy in that we recognize the dignity of manual work. Saint Francis was not merely a joyous troubadour or *Jongleur*. He was also, and made a point of being, a manual worker. In his Testament, couched in the quaint popular Latin of the time, whose naive flavor unfortunately cannot be reproduced in our language, he states very plainly: "I have always worked with my hands, and I want to go on working, and I firmly enjoin the other brethren that they work at some honest toil. If they don't want to give us the wages of our labor, let us have recourse to the table of the Lord, asking alms from door to door." Of course, given the growth of the Order and its later organization, manual labor for all the brethren was out of the question, but the Franciscan tradition has always been one of eager operosity and industry.

With all this, what can we say as to the possible popularity of St. Francis in America? Is he to be merely one of many saints to be prayed to, or an interesting and lovable historical

character fitting only his particular milieu, or a leader even in modern thought and interpretation of life? It is to be feared that in the last capacity St. Francis will fail to enroll a very large following. But perhaps if another Francis were to appear to-day, in New York or Detroit or Pittsburg, he might start as wide a popular movement as the first Francis did in his age. It would be a much greater miracle. He would be probably stopped by a law enjoining "criminal pauperism", if the usual ordinances covering street begging were not sufficient. It is clear that Franciscan poverty, no less than the practice of other "evangelical counsels"—if extensively adopted—is subversive of organized society. St. Francis himself knew that well, and that is why he admitted to his inner fold only the chosen, who are always few. For the large number who must remain in the world and still desire to take some steps toward Christian perfection, he established the Third Order. Though the rules of the Third Order have been considerably modified from their original sternness, there is in it sufficient rigor to make its members follow very close in the footsteps of the Divine Poor. It is said that there are over fifty thousand Tertiaries of St. Francis in the United States, a fact which may give bigots occasion for a new charge against us Catholics: that we are trying to "make America poor".

ALBERT R. BANDINI

Stockton, California.

THE DEATH OF SAINT FRANCIS OF ASSISI.

One golden gleam still lingers in the West;
A single diamond star hangs in the sky,
Still flecked with little rose-red clouds that lie
Like feathers, where the sun has sunk to rest.
The autumn birds are silent in the nest;
The night-wind sounds as wistful as a sigh
From weary heart, then steals as softly by,
While shadows deepen. . . . On a quiet breast

Two wounded hands are folded. Francis died
What time his brethren, who had loved him well,
Chanted the Vesper psalms. And round the cell,
The crested larks, although 'twas eventide,
Sang with them, till that great soul sped away
To live for ever in Eternal Day.

MARIAN NESBIT.

THE INVALIDITY OF SECTARIAN BAPTISMS.

IN the ECCLESIASTICAL REVIEW for August it was demonstrated that the principles for the presumption of a right or wrong intention in the minister of a sacrament as formulated by Leo XIII in his Apostolic Letter *Apostolicae curae* were incorrectly presented and applied by Dr. Donovan in his investigation of the baptisms administered in the seven sects examined. It was further demonstrated that on the strength of Pope Leo's principles the baptisms conferred in all the sects examined must be considered valid. Hence we must conclude that both the presumption of invalidity claimed against the baptisms of Baptists, Presbyterians, Methodists, and Congregationalists, and the presumption of doubt raised against the baptisms of Campbellites, Lutherans, and Episcopalians, is unproved. Indeed, far from having established a presumption of invalidity or even of doubt concerning those baptisms, the argument presented in the February issue of the ECCLESIASTICAL REVIEW has apparently increased the danger arising in practice from unsound deductions in theology and from ignoring the rules of action laid down by the Holy See in numerous documents, especially of the Holy Office.

It is true that few, if any, of these documents are general laws; for the most part, however, they do not merely decide cases in view of particular circumstances, but are based upon the fundamental principles themselves: when particular circumstances are considered, those documents clearly point out the difference between the general principle and the exception. Those papal documents must therefore form the basis upon which principles in this matter are founded. This course is not unwarranted. For in § 6 of his Apostolic Letter Leo expressly indicated the correctness of such a course: after detailing the procedure observed in examining the validity of the Orders of John Clement Gordon and repeating the decision reached by Clement XI with the unanimous consent of the Cardinals, Pope Leo continues:

> Still more important is it to note that the judgment of the Pontiff applies universally to all Anglican ordinations. FOR, ALTHOUGH IT REFERS TO A PARTICULAR CASE, IT IS NOT BASED UPON ANY REASON SPECIAL TO THAT CASE, BUT UPON THE DEFECT OF FORM, WHICH

DEFECT EQUALLY AFFECTS ALL THESE ORDINATIONS, so much so that when similar cases subsequently came up for decision the same decree of Clement XI was quoted as the rule to follow.[1]

And in § 7, while condoning it on account of ignorance, the Pope protests against the view that the question of the validity of Anglican Orders was at that time still an open one:

> Hence it must be clear to every one that the controversy, lately revived, had long ago been definitely settled by the judgment of the Apostolic See, and that it is to the insufficient knowledge of these documents that we must, perhaps, attribute the fact that any Catholic writer should have considered it still an open question.

Therefore in the following pages it will be shown from various documents that:

1. The Church holds that the erroneous views of Protestants concerning the indissolubility of marriage does not prevent them from having the sufficient intention of contracting a valid marriage, and therefore, notwithstanding those erroneous views, Protestants are presumed to intend a valid indissoluble marriage. From this it flows indirectly that baptism administered by Protestant ministers must be and is considered valid by the Church, notwithstanding their heretical views regarding baptism.
2. The Holy See has published several decrees which treat *ex professo* of the presumption in favor of the validity of baptism conferred by Protestants. In these documents it lays down rules not based upon particular circumstances of individual cases or even somewhat general local conditions—in which case these documents point out both the fundamental rule and the particular exception—but they are based upon the general principles to establish a general presumption.

RULES DIRECTLY REGARDING MARRIAGE.

In the Code of Canon Law canon 1084 reads:

> Simplex error circa matrimonii unitatem vel indissolubilitatem aut sacramentalem dignitatem, etsi det causam contractui, non vitiat consensum matrimonialem.

[1] Small caps mine.

The error here spoken of is or may be relatively the same as the heretical views of Protestants concerning baptism; and yet, even if this mistaken view were the motive for contracting marriage, it does not vitiate the matrimonial consent. It does not avail to object that this canon refers to contracting marriage for which quite individual rules are laid down. Despite its individual character marriage must nevertheless follow the same general principles as the other sacraments, and the nature of the intention required for this sacrament is the same relatively as for the others. Canon 1084 is not a regulation of merely positive law, as is perhaps that of canon 1083. For positive law can indeed effectively render invalid a consent which is naturally sufficient; but no positive human law can render valid a consent or intention which by its very nature is inadequate for a sacrament. Now according to Dr. Donovan's principle a Protestant view concerning the nature of marriage must render invalid the matrimonial consent (which is nothing else than the intention to receive and to confer this sacrament). Yet the Code states the opposite.

The teaching of this canon of the Code is not new, as can be verified by consulting the documents enumerated in the footnotes to this canon. Thus to quote a single instance, the Holy Office admitted:

Tametsi autem dubitandum non sit, quin validum matrimonium contrahi possit cum errore mere concomitante circa eius dissolubilitatem, quia tunc praevalet generalis voluntas contrahendi matrimonium iuxta institutionem Christi, et generalis illa voluntas privatum errorem quodammodo absorbet, attamen ubi adhibetur formula cum explicita vel implicita illa conditione, iam fieri nequit, ut particularis error absorptus maneat a generali voluntate contrahendi iuxta institutionem Christi.[2]

[2] S. C. S. Off., instr. (ad Vic. Ap. Oceaniae), 6 April, 1843—*Coll. S. C. P. F.*, n. 965; cf. S. C. S. Off., instr. (pro Vic. Ap. ad Gallas) 20 June, 1866, ad 25—*ibid.*, n. 1293, vol. I, p. 721, col. B; (Iaponiae), 11 March, 1868, ad 2—*ibid.*, n. 1327; instr. (ad Vic. Ap. Oceaniae Central.), 18 Dec., 1872—*ibid.*, n. 1392, vol. II, pp. 58-59; instr. (ad Ep. S. Alberti), 9 Dec., 1874, n. 8-10—*ibid.*, n. 1427; instr. (ad Ep. Nesquallien.), 24 Jan., 1877, n. 3—*ibid.*, n. 1465, vol. II, pp. 102-103; (ad Vic. Ap. Iaponiae Merid.), 4 Feb., 1891—*ibid.*, n. 1747; 18 May, 1892, ad 3—*ibid.*, n. 1797; S. C. P. F., instr. (ad Vic. Ap. Constantinop.), 1 Oct., 1785—*ibid.*, n. 580, vol. I, pp. 365-366; (C. P.—Iaffnae), 23 Aug., 1852, ad 7—*ibid.*, n. 1079.

In the words here set in italics the Holy Office expressly denies in regard to marriage what Dr. Donovan maintains in regard to baptism. The Roman Congregation teaches plainly that erroneous views concerning the indissolubility of marriage are not a reason for presuming an insufficient intention. And later it lays down rules for discerning, not only the contrary fact, but also the contrary general presumption.

This principle laid down by the Holy Office that, notwithstanding the erroneous views of Protestants concerning the indissolubility of marriage, their marriages must be considered valid unless a contrary condition or intention is established, is regularly acted upon by the *S. Romana Rota.* In a number of decisions it has refused to decide marriages invalid, even though at the time of contracting one of the parties held erroneous views concerning the permanence of the marriage bond—unless a condition or at least an intention had been formulated in such a manner as at least implicitly to exclude indissolubility (or the like). One notorious case of this kind is that of Boni de Castellane—Gould. The former attacked the validity of his marriage on account of alleged lack of proper consent on the part of the latter. Despite her Protestant views concerning divorce, the Rota refused to declare the marriage invalid—a decision it would have been bound to make if erroneous views concerning divorce held by one party to a marriage were the basis of a presumption of invalidity. The Rota admitted that at most the marriage was doubtful. This doubt, however, was not founded upon her error regarding divorce, but upon an express condition as attested to by one of the witnesses.[3]

If false notions in this regard would have been sufficient to presume an insufficient and adverse intention, the case in question would have offered no difficulties, as Anna Gould's acceptance of Episcopalian views concerning divorce is admitted by the judges in the third instance.[4] Nevertheless that decision in n. 25 expressly states:

[3] S. R. Rota, 9 Dec., 1911—*S. R. Rotae Decisiones seu Sententiae* (Romae, 1915), vol. III, dec. 44. That decision was reversed, it is true, by the Rota in its decision of 1 March, 1913 (*ibid.*, vol. V, dec. 16), because in this instance the judges believed to have had proved to them that not only had Anna Gould been in error regarding divorce but that she had made an express intention reserving to herself the right of divorce. But upon appeal this second decision itself was reversed, 8 February, 1915.—*Ibid.*, vol. VII, dec. 3.

[4] *S. R. Rotae Decisiones seu Sententiae,* vol. VII, dec. 3, n. 24-37.

Forsan mulier ita erat animo comparata, ut, si necessarium putasset ad libertatem suam servandam, indissolubilitatem vinculi positive excludere, illam reapse exclusisset; attamen, praeterquamquod de tali eius animi dispositione ex Actis non constat, *etiamsi de illa constaret, validitati matrimonii non officeret, cum ageretur de intentione non reali et positiva, sed mere interpretativa, quae, nempe, in rerum natura reapse non existit, ac proinde nihil operatur,* sed tantummodo in hypothesi quadam non verificata exstitisset.[5]

The course followed in this case is the regular procedure of the Rota, as can be seen from numerous decisions reached by that highest ordinary ecclesiastical tribunal.[6]

If then an interpretative intention based upon Protestant views concerning the indissolubility of marriage held by parties to the marriage does not invalidate marriage—as is proved above both by replies of the Holy Office and by decisions of the Rota—the same must hold in regard to baptism. The heretical views of the minister are not of themselves a foundation for the presumption of an insufficient and adverse intention; they only constitute the basis for an interpretative intention. Therefore, unless some other reason is advanced against the validity of the baptism, baptism conferred by Protestant ministers holding heretical views must be considered valid.

Documents of the Holy See Regarding Baptism Directly.

On page 180 of the February number of this year reference is made to a reply of the Holy See which indeed prescribes that "each baptism is to be given such investigation as circumstances permit." However, that decree itself is sufficient to warn against the general presumption that baptism conferred by Protestants be considered even doubtful. For, if the only reason for repeating baptism is the fact that converts to the faith had previously been baptized by heretics, that decision expressly forbids even the conditional administration of baptism to converts from heretical sects. The reply runs directly contrary to the conclusion arrived at by Dr. Donovan in the

[5] Italics mine.

[6] Cf. *S. R. Rotae Decisiones seu Sententiae,* vol. I, dec. 12, n. 6; vol. VI, dec. 2, n. 2, 12; vol. IX, dec. 18, n. 2.

article in the February issue. Generally speaking, it forbids that those baptized by heretics be rebaptized even conditionally. This prohibition is based upon the presumption formulated by the Holy Office in several documents that baptism conferred by heretics must be considered *valid* until investigation of the individual baptism weakens or destroys that presumption. This procedure must not be understood as it is presented on page 180. For the very first word of that reply shows that there the order of procedure has been inverted. On page 180 it is supposed that a presumption of invalidity had been proved against baptisms administered in the Baptist, Methodist, Presbyterian, and Congregationalist sects. If it had been proved that those baptisms are presumptively invalid, the procedure outlined on page 180 would indeed be correct. But, as was seen above, in the article of the February issue the application of Pope Leo's principles to Protestant baptisms is incorrect and the conclusions therefore faulty. Moreover the presumption which that article maintains to have established against the validity of baptisms conferred by Protestants is in direct conflict with the presumption set up by the Holy Office in several decisions.

Thus the question was asked:

An degentes in iis protestantium locis, ubi baptisma dubium est, tamquam infideles habendi sint, ita ut inter catholicos et eos disparitatis cultus impedimentum dirimens adesse censeatur.

To this question the Holy Office replied, 17 November, 1830:

1. Quoad haereticos quorum sectae ritualia praescribunt collationem Baptismi absque necessario usu materiae et formae essentialis, debet examinari casus particularis.

2. Quoad alios qui iuxta eorum rituale baptizant valide, validum censendum est Baptisma. Quod si dubium persistat, etiam in primo casu, censendum est validum Baptisma in ordine ad validitatem matrimonii.[7]

A letter of the Holy Office of 6 April, 1859, to the Bishop of Haarlem, reads in part:

Secundum dubium de haereticorum baptismate cietur: 1. An baptizati ab haereticis promiscue sint sub conditione baptizandi;—2. An

[7] *Coll. S. C. P. F.*, n. 821.

saltem illi quos non constat in particulari valide baptizatos fuisse.—ad utrumque ac alia similia fit satis per resolutionem S. Congregationis Concilii, cui obsequendum esse probat Bened. XIV (*De Synod. lib. VI*, c. 6, n. 7) :—*Die 29, Martii 1683. An et in quibus casibus baptizati ab haereticis debeant sub conditione rebaptizari si ad fidem catholicam convertuntur.* Respondit: *non esse rebaptizandos nisi adsit dubium invaliditatis baptismi.*

And then the letter continues in a strain similar to that found in the appendix to the Third Plenary Council of Baltimore.[8]

In another case a schismatic bishop upon his conversion admitted that previously he had been imbued with so great a hatred of the Catholic religion that whenever baptizing children of Catholics he never had the intention of really (*vere*) baptizing. To the inquiry of the Custos of the Holy Land concerning a baptism not conferred by that bishop, because the convert feared that other schismatic priests might be prompted by a similar hatred, the Holy Office replied:

Porro ad validitatem baptismi praeter materiam et formam a Christo Domino praescriptam, debitam insuper in ministro intentionem requiri certissimum est. Ad valorem tamen Sacramenti necessariam non esse eam intentionem quam vocant expressam seu determinatam sed sufficere intentionem tantum *genericam* nimirum *faciendi quod facit Ecclesia*, seu *faciendi quod Christus instituit* vel *quod christiani faciunt*, theologi passim docent.

After quoting several authorities to illustrate this doctrine, the Holy Office continues with its decision:

Hae autem cautelae ac diligentiae omnes in ferendo iudicio de baptismo iam collato, de cuius validitate dubitatur, ut adhibeantur, tum Sacramenti eiusdem dignitas et sanctitas, tum fidelium utilitas, et animarum quies, atque tranquillitas cui in primis consulendum est, omnino suadent. Quandoquidem si nimia, seu imprudenti quadam facilitate, dubia quae circa huius Sacramenti validitatem in dies nascuntur excipiantur, homines timidi et scrupulosi de suscepti baptismi valore semper dubitabunt, seque iterum baptizari requirent. Horum exemplum alii atque alii imitabuntur, ideoque multa eaque gravia in religionem orirentur incommoda et scandala, quae omnino evitari debent.

Quare cum dubium ad P. T. expositum super invaliditate baptimatis de quo quaeritur non ex probabilibus rationibus, quae propo-

[8] Ad II—*Coll. S. C. P. F.*, n. 1174.

situm casum specatim afficiant, sed ex generica tantum ac levissima praesumptione ortum videatur, ideoque nec prudens sit neque satis fundatum, Sacra haec Congregatio respondendum censuit, uti respondet:—Iuxta exposita non esse locum renovationi baptismi, ideoque poenitens de quo in casu acquiescat. . . .[9]

This reply of the Holy Office is already a complete refutation of the argument Dr. Donovan advances on page 179: " . . . coupled with hatred of the Catholic doctrine of sacramental efficacy ".

Again in another case the Holy Office forbade the conditional rebaptism of Abyssinian converts who had been previously baptized by schismatic priests, revoking a decree of the Vicar Apostolic *"de rebaptizandis sub conditione omnibus indiscriminatim, qui fuere apud schismaticos in Abissinia baptizati."*[10] In this instruction there is indeed mention of a necessary intention together with the form and matter. However, the liturgical books of the schismatics and the testimony of Catholic missionaries who had attended schismatic baptisms give satisfactory proof that the form and matter had been observed and therefore the Holy Office concludes that there is not sufficient reason to establish a prudent doubt (except in places where those conditions might be wanting); and that therefore there is not sufficient reason to justify even a conditional repetition of baptism. The Holy Office does not inquire any further into the intention of the schismatic priests—the use of the proper matter and form are here manifestly presumed to include a sufficient intention.

There is probably no better statement of the presumption which the Holy See recognizes in this regard than the instruction which the Holy Office gave the Bishop of Nesqually 24 January, 1877.[11] He had addressed to the Propaganda an inquiry concerning the validity of baptism conferred by Methodists against the validity of whose baptisms he alleged among others just that reason upon which Dr. Donovan bases his conclusion of an insufficient and adverse intention and consequently the presumption of invalidity.

[9] S. C. S. Off., instr. (ad P. Custodem Terrae S.), 30 Jan., 1833.—*Coll. S. C. P. F.*, n. 830.

[10] S. C. S. Off., instr. (pro Vic. Ap. ad Gallas), 20 June, 1866, ad 40.—*Coll. S. C. P. F.*, n. 1293.

[11] *Coll. S. C. P. F.*, n. 1465.

Itaque circa Baptismum a ministris sectae methodistarum administratum refers, tot et tales esse horum haereticorum errores circa necessitatem virtutem et efficaciam eiusmodi sacramenti, ut pro certo retineri debeat eos illum habere tanquam ritum mere indifferentem, quem ideo in praeteritis temporibus penitus omittere consueverunt, et in posterioribus reassumpserunt sola prava voluntate homines infideles, vel etiam fideles fallendi, iisdem scilicet ostendendi falsam eorum religionem a nostra unice vera non differre.

Besides this one, others of the alleged reasons referred to corruptions of the form as well as of the proximate matter of baptism. After an instruction similar to that quoted in the appendix to the Third Plenary Council of Baltimore, page 245, the Holy Office gives a very specific and detailed exposition of the force attaching to the first reason and repudiates the very presumption of doubt which Dr. Donovan claims to have proved a presumption of invalidity. The Holy Office states:

Etenim novit A[mplitudo] Tua dogma fidei esse Baptismum a quocumque sive schismatico, sive haeretico, sive etiam infideli administratum validum esse habendum, dummodo in eiusdem administratione singula concurrerint, quibus sacramentum perficitur, scilicet debita materia, praescripta forma, et persona ministri cum intentione faciendi quod facit Ecclesia. Hinc consequitur errores peculiares, quos ministrantes sive privatim, sive etiam publice profitentur nihil officere posse validitati baptismi, vel cuiuscumque sacramenti, quia ut loquitur S. Augustinus, sacramenta ubique integra sunt, etiamsi prave intelligantur, et discordiose tractentur. (*S. August. de Bapt., lib. 3, Cap. 15 N. 20.*) Imo, quod praesertim in casu de quo agitur notandum est, peculiares errores ministrantium, per se et propria ratione, neque excludunt illam intentionem, quam minister sacramentorum debet habere, faciendi nempe quod facit Ecclesia. Etenim, ut sapientissime observat Cardinalis Bellarminus: "Concilium Tridentinum in Canone XI non nominat finem sacramenti, neque dicit, oportere ministrum intendere, quod Ecclesia intendit, sed quod Ecclesia facit. Porro quod Ecclesia facit, non finem, sed actionem significat. Denique ex praxi id constat. Nam neque vetus Ecclesia rebaptizabat baptizatos parvulos a pelagianis, nec nos rebaptizamus baptizatos a zuinglianis et calvinistis: et tamen scimus omnes istos baptizare sine intentione veri finis qui est tollere originale peccatum." Unde Benedictus XIV haec ad rem facientia verba gravissima habet: "Caveat Episcopus ne incertam et dubiam pronunciet baptismi validitatem

hoc tantum nomine, quod haereticus minister, a quo fuit collatus, cum non credat per regenerationis lavacrum deleri peccata, illud non contulerit in remissionem peccatorum, atque ideo non habuerit intentionem illud conficiendi, prout a Christo Domino fuerit constitutum: siquidem cum in Galliis disputatum olim fuerit, an ob praedictam rationem rebaptizandi essent baptizati a calvinistis, S. Pius V, ad quem controversia delata est, minime rebaptizandos definivit; sacramenti enim validitati non officit privatus ministri error, cui praevalet generalis eiusdem ministri intentio faciendi quod Christus instituit, seu quod fit in vera Christi Ecclesia." (*De Synod. Dioeces., Lib. 7, C. 6, N. 9.*) Huic doctrinae adhaerens S. C. iam in feria IV. die 18 Dec. 1872 Vicario Apostolico Oceaniae Centralis, qui sequentia dubia proposuerat, videlicet: 1. *Utrum baptismus ab illis haereticis (methodistis) administratus sit dubius propter defectum intentionis faciendi quod voluit Christus, si expresse declaratum fuit a ministro antequam baptizet, baptismum nullum habere effectum in animam.*— 2. *Utrum dubius sit baptismus sic collatus si praedicta declaratio non expresse facta fuerit immediate antequam baptismus conferretur, sed illa saepe pronuntiata fuerit a ministro et illa doctrina aperte praedicetur in illa secta;* respondit: Ad primum, Negative, quia non obstante errore quoad effectus baptismi, non excluditur intentio faciendi quod facit Ecclesia. Ad secundum: Provisum in primo.

Videt igitur A. Tua quomodo in Ecclesia semper traditum inveniatur, errores quos haeretici sive privatim, sive etiam publice profitentur, non esse incompossibiles cum illa intentione, quam sacramentorum ministri de necessitate eorumdem sacramentorum tenentur habere, faciendi nempe quod facit Ecclesia, vel faciendi quod Christus voluit ut fieret; et eosdem errores per se non posse inducere generalem praesumptionem contra validitatem sacramentorum in genere, et Baptismi in specie, ita ut ea ipsa sola statui possit practicum principium omnibus casibus applicandum, vi cuius quasi a priori, ut aiunt, baptismus sit iterum conferendus.

Neque aliter Ampl. Tua iudicare debebit ex consideratione abusuum, quos haeretici isti admittere solent, ut asseris, in baptismi administratione. Siquidem quidquid sit de abusibus a te enumeratis sive quoad formam corruptam quam usurpare audent, sive quoad modum quo baptismi ritum complere solent, tamen ut in facto dici possit baptismum administratum ab istis haereticis nullum, aut saltem dubium habendum esse, oportet prius cognoscere an patrati fuerint praedicti abusus sacramentum irritantes; novit siquidem abusus non esse praesumendos sed probandos. Qua super re A. Tua ante oculos habeat regulam generalem iam saepe traditam ab hac S. C., et praesertim in fer. IV die 10 Martii 1824, quam in pluribus aliis casibus similibus confirmavit, quaeque est tenoris sequentis: "Quoad veni-

entes a sectis, ex. gr. quakerorum, quas notum est vel baptisma minime ministrare, vel invalide conferre, ipsos, dum in sinu Ecclesiae recipiuntur, solemniter baptizandos esse. Quoad vero illas, ut sunt anglicani, apud quas non solum pueri baptizantur, verum etiam ex eorum libris ritualibus constat baptismum rite conferri, non oportere baptizari, sed recipi abiuratione errorum, et absolutione a censuris. Spectandos tamen esse casus particulares de quibus agitur. Nam fieri potest, ut causa abusuum, qui asseruntur in sacramenti Baptismi administratione introducti, vel ob aliquam circumstantiam, grave suboriatur dubium de aliquo defectu nullitatem baptismi inducente, tunc baptismum secreto, sub conditione *si non sit persona baptizata,* conferendum esse." Ex hac regula probe intelliges quod si in hac materia possibilis foret quaedam generalis praesumptio in principium practicum convertenda, haec non quidem ex defectibus et abusibus ministrorum differentium sectarum esset derivanda, sed praesertim ex indole, natura et consuetudine actuali earumdem sectarum. Quare cum in casu, de quo agitur, sermo sit de secta methodistarum, in qua baptisma confertur, et de ministris huius sectae, qui de facto baptisma solent administrare, duo tantum in quaestionem cadere possunt, videlicet: 1. Utrum ritus administrandi sacramentum Baptismi, ab ista secta in istis regionibus retentus, aliquid contineat quod illius nullitatem inducere valeat; 2. Utrum talis sectae ministri de facto sese conforment praescriptionibus in propria eorum secta sancitis. . . .

From this decision of the Holy Office, which is more than usually instructive because of the reasoned conclusions, the very reverse of Dr. Donovan's presumption must be deduced: although some sects, among them the Baptists, Presbyterians, Methodists and Congregationalists, hold tenets entirely incompatible with Catholic doctrine concerning baptism and deny all power of effective regeneration to this sacrament, nevertheless their error does not of itself offer sufficient reason to warrant the conclusion that their ministers have an insufficient or adverse intention in conferring this sacrament; neither is that error sufficient foundation upon which to base a presumption of invalidity or even of doubtful validity: on the contrary, those baptisms must be considered valid, until investigation shows them to be certainly invalid or at least doubtful.—Since there is, as Dr. Donovan admits, by far less reason to doubt the validity of baptism conferred by Campbellites, Lutherans or Episcopalians, his presumption of doubt regarding baptism conferred in the latter sects must likewise

yield to the presumption of validity laid down by the Holy See.

Finally, among the documents that have emanated from the Holy See several expressly declare that baptism conferred by certain sects mentioned by name must be presumed valid. Some of these are among the very sects against whose baptism Dr. Donovan claims to have established a presumption of invalidity or at least of doubt. Thus the Holy See has declared that presumption favors the validity of baptism conferred by Methodists,[12] Anglicans,[13] Calvinists,[14] Zwinglians.[15]

The Apostolic Letter of Leo XIII, *Apostolicae curae* of 13 September, 1896, does not lend itself to prove that heretics by reason of their heretical views concerning the sacraments in general and baptism in particular must be judged *eo ipso* to exclude the sufficient intention which is necessary for the validity of baptism—that intention namely to do what Christ instituted and what the Church does. For those letters prove the insufficient and adverse intention of the Anglican ordinal and of the bishops employing it, not from the heretical views as such held by Anglicans in regard to the priesthood, but from the fact that they changed the rite of ordination and consecration to make it conform to their heretical views. On the other hand, various replies of the Holy See directly teach that there is no warrant for concluding that the heretical views concerning baptism held by Protestant ministers "naturally enter into the literal form 'I baptize thee etc.' to vitiate it". Those instructions state in plain words that, notwithstanding their heretical views, Protestant ministers can and must be presumed to have the sufficient intention to do what Christ instituted and what the Church does, provided they employ a rite that does not differ substantially from the Catholic rite. Therefore a merely interpretative intention based on a denomination's heretical tenets concerning baptism must be ignored in appraising the validity of its baptism. And, until careful investigation of the individual baptism proves the contrary,

[12] S. C. S. Off., 18 Dec., 1872; and 24 Jan., 1877.—*Coll. S. C. P. F.*, n. 1465, where the former is also quoted.

[13] S. C. S. Off., 21 Feb., 1883—*ibid.*, n. 1590.

[14] By Pius V, referred to in S. C. S. Off., instr., 30 Jan., 1833—*ibid.*, n. 830, vol. I, p. 485, col. A; and again in instr. of 24 Jan., 1877, *ibid.*, n. 1465, vol. II, p. 100, col. A.

[15] S. C. S. Off., instr., 24 Jan., 1877—*ibid.*, n. 1465, vol. II, p. 100, col. A.

baptism conferred even in a denomination whose tenets are incompatible with Catholic doctrine concerning that sacrament must be presumed valid.

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THE ARCHBISHOP'S POCKET-BOOK.

XIII. MAXIMS.

FATHER PASCHAL, the Capuchin, was with the Archbishop at the latter's summer house. His was the gift of putting the prelate in good humor by his fund of anecdotes culled from the writings and sayings of the old monks with whom it was his habit to consort in hours of leisure. He had been the librarian of his monastery for many years, and so had had the opportunity of noting and memorizing all sorts of moral maxims. These truths of practical asceticism and theology condensed in the form of aphorisms lent themselves to ready quotation in his daily conversation. Most of them were attributed to St. Bernard, although the humor and the poetic form often enough suggested other sources than Clairveaux's austere atmosphere. Some of them sounded much more like the jovial moralizings of the Dominican Abraham à Sancta Clara.

To the Archbishop in his present mood of reflection on the best methods of shaping the conduct of young clerics in the seminary, the attractive feature of this sort of intercourse lay in both the originality of the sayings and their power of fixing the mind habitually upon the truths of philosophy. He had always been fond of the maxims of the Stoics and maintained that the pithy statement of the rules of life from the writings of Epictetus and Marcus Aurelius had more effect in producing habits of right living than whole libraries of ascetical volumes. In his estimation these pagans were too much neglected, even in our classical training. The Middle Ages had a better appreciation of them, whereas in modern education we make use of them only casually, and mainly for the sake of their poetic form and rhythmic beauty. Dante, in his opinion, had the right conception of sanctity when he canonized some of the pre-

Christian philosophers, for they were in reality godly men like the prophets, and their practical religion ranked higher than that of many who claim the title of theologians.

Even Epicurus, as he thought, had much wisdom and natural theology which should serve to correct our selfish manners and modes of life. Though they may be labeled Christian, the latter often contradict the fundamental precepts of the Gospel.

In discussing these subjects the two men were singularly frank. They respected each other, not only for their profession which marked the one as a superior and the other as a religious, but also as students of human nature who sought truth as the profit and fruit of their mutual exchange of views. Both enjoyed the degree of culture which was manifest in their familiarity with the humanities and the literature of history, whereas their common sense of the ridiculous kept them from having their sensitiveness wounded by freedom of speech.

"While I should insist on the daily thoughtful reading of Thomas à Kempis, and of the Bible under proper guidance, I think that the student should be made to lay the foundations of virtuous conduct by the study of ethics—not simply as a scientific process in preparation for Scholastic theology (which often enough reduces philosophy in the seminary to a purely speculative part of his intellectual training), but also as a matter of practical application in the student's examination of conscience. A seminarian who has completed his course of ethics should not merely know that lying, idleness, calumny, impurity are wrong and why they are wrong, but he ought also to acquire simultaneously the habit of detesting duplicity, falsehood, immorality, and laziness. And that is not always the result, I venture to say. Knowledge, in other words, becomes a merely mechanical memory exercise, without begetting the habit of reflection whence derive motives and actions and in turn habits and character. I am thinking of students who will write an excellent thesis on "De Mendacio" or "De Fraudis Illiceitate" for examination, while they cheat the examiner and injure their fellow competitors in class by the surreptitious and forbidden use of notes and books. What strikes me as disastrous in these cases is the habit of mind which it is apt to generate in a future teacher of morals or guide of consciences. Am I exaggerating, do you think, Father?"

"Oh, no. There is undoubtedly much of that sort of studying done in our seminaries, where spiritual direction is separated from the class room, or more or less treated as a perfunctory adjunct in chapel."

"You mean that spiritual direction should be made an integral part of training in the seminary. But I hold that the cultivation of natural virtue should be insisted upon before we attempt to construct a system of supernatural spirituality."

"Perhaps the one is included in the other," replied Father Paschal. "Truthfulness, straightforwardness, care in the use of words, the exercise of charity through insistence on the rules of urbanity and polite deportment, personal cleanliness and neatness in dress, punctuality and regularity in performing one's daily tasks, preparation for public reading, are qualities which, while they denote the gentleman, might be cultivated under the rubric of spiritual direction."

"Very true. But with the young, who are impulsive and thoughtless, there is some difficulty, it seems to me, in applying spiritual motives and rules. The boy is not prepared for it. He is secular-minded. He admires manliness and silence when it means not betraying a companion; truthfulness, because he hates the sneak; courage, when it is contrasted in his mind with girlish timidity. But when you read him the same lesson from a book of meditation or spiritual instruction he yawns, and thanks his stars if he doesn't have to listen to it."

Father Paschal laughed, which was an indication that he thought the Archbishop was right. The latter resumed:

"I am sometimes tempted to eliminate all spiritual reading from the daily routine of seminary life. It becomes a mere perfunctory exercise which leaves no lasting impression. The young men are apt to regard it as speculative rather than practical, and it has a tendency to make them callous about spiritual things. Don't you agree with me?"

"Not entirely. It is true that spiritual reading is often without fruit and even tiresome when it repeats spiritual platitudes on the one hand, and then makes their truth unreal by a lack of practical application to the actualities of daily life. Nevertheless, as this reading is part of the training which serves to illustrate the truths explained by rules of conduct, it becomes a repetition of those truths and thereby emphasizes

their value. So it should foster reflexion on them. *Repetita juvant.*"

"Yes; but aren't these rules of conduct which demonstrate belief in the truths taught to the young, of primary importance?"

"Undoubtedly. Spiritual reading is an aid in strengthening convictions by keeping our attention on them and on their influence in the practice of right living."

"That is what I mean. The essential thing in shaping conduct is to build the rule of life on the fundamental principles taught in the Gospel. These principles are formulated by precepts and maxims, to be memorized and become convictions and to be carried about with us under all conditions. Rules are merely the method of adapting these precepts to conduct so as to produce order and the benefits which result from union in action. You religious have the Holy Rule drilled into you during the novitiate. But occasionally you meet religious, if you will let me say so, who are ardent advocates of what 'our Holy Rule' prescribes and what 'Our Holy Founder' used to say, yet who seem to forget that there are the Ten Commandments of God, and certain other things which the Son of God used to say."

"Yes, yes. What is wrong with us," said Father Paschal laughingly, "is that when we get out of the novitiate and the home-life of the community, where everybody and everything moves according to the Rule, we are in a new world. The unaccustomed conditions of secular life which demand action find us momentarily unprepared. We are like men who, having for a long while worked in a Pullman coach, are suddenly put in a whale-boat and expected to steer it through rough waters. Accidents under such conditions can only be prevented by previous cautions and training."

"Probably most of your men," replied His Grace, "get such training on the mission during the first period, after the seclusion of the religious life. I know that the Jesuits have their scholasticate and then missionary experience, after which they are recalled for self-examination and reflection. But sometimes that doesn't undo the worldly views which they found attractive after the period of first fervor and seclusion. I suppose it is the same in all our religious orders. The Rule

does not necessarily prevent the loss of the religious spirit, it seems to me."

"No," said the Capuchin, "but we find some safeguard perhaps in just what your Grace mentioned a moment since; namely, the maxims of practical conduct formulated by the experience of our elders. The novice-master in my time laid great stress on the traditions of the Fathers of the Order. He made us memorize the truths and laws pretty much as the old Hebrews inculcated the laws of God and the precepts of the synagogue, that is by catchwords in numbers, and little verses easily kept in the memory."

"Ah yes, like the acrostics and alphabetical psalms. It was a great help in educating the young when books were scarce, or hard to handle. Are the catchwords and verses you mention printed or obtainable outside the order or the particular memoranda of individual monks?"

"Some of them are found in the medieval monastic records, but they are mostly in fragmentary form. There are a good many *dicta* of this kind contained in the early catenas and in fourteenth and fifteenth-century summas of the monastic orders—the "Looking Glasses" of the monks, as they are called."

"Do you remember any of them?" asked His Grace.

"A few, yes. We were rather fond of quoting to one another some of them as we came out of the *capitulum culparum*. The old Prior encouraged this way of correcting faults. The practice of silence, the curbing of curiosity, of avoiding needless noises, and of cultivating the habit of prayer he would inculcate by saying:

Tria decent omnem religiosum:
Pauca narrare,
Curiosa devitare,
Multum orare.

Or again:

Tria religioso laudabilia:
Gravitas maturitatis,
Amor communitatis,
Fuga proprietatis."

"That is precisely what I had in mind when I mentioned Epictetus and Thomas à Kempis," said the Archbishop. "One

remembers these things easily, and they prompt reflection and action simultaneously. I wish we could make the rules for training ecclesiastics take that shape. It would produce results instead of merely prompting vague aspirations. I wonder if we couldn't find a way to teach moral and ascetical theology in that way. The things to be done and the things to be avoided might be put just as succinctly as Moses put them in the Decalogue engraved on the tablets of stone. Quote some more, if you can recall any of these brief dicta for attaining perfection or for avoiding imperfection."

Father Paschal was prompt with:

Tria in religione reprobanda:
Indevotio,
Dissolutio,
Et vagatio.

"What do you mean by *dissolutio?*" eagerly asked the prelate.

"Loudness in talk or laughter," was the Friar's reply.

"Ah yes. It may not be a sin to be loud, but it is an inevitable mark of vulgarity. The cachet of a true gentleman has always seemed to me to be a certain reserve manifest in voice as much as in manner. It indicates strength as well as thoughtfulness about one's surroundings. *Vagatio* is running about, useless visiting, the thing which our Lord forbade His disciples to indulge in when He sent them forth to preach the Gospel to the whole world. A seeming paradox, and yet an invariable mark of a true vocation in the missionary: *Nolite transire de domo in domum.* Are there any sayings of this kind which suggest lack of priestly vocation?"

"Not that I can recall just now," said Father Paschal. "There is a set of twelve phrases which indicate the defects of monks living in community. They run this way:

Duodecim abusiones claustri:
Praelatus negligens
Discipulus inobediens
Alumnus otiosus
Senex obstinatus
Monachus curialis
Religiosus causidians

Habitum gestans mundanum
Cibus quaerens exquisitos
Rumores ferens vagos
Litem fovens inter fratres
Serus in choro
Irreverentia juxta altare.

"That might well serve as a caution to our clerical brethren anywhere," observed the Archbishop, "where they live in community, though it be small. What do you mean by *monachus curialis?*"

"A religious, who, though by his very profession he has abandoned the quest of honors and preferment, nevertheless finds comfort in flattering the lords in church and state, or one who affects certain forms of distinction in social intercourse. Religious who before entering the monastery enjoyed titles of nobility or position, sometimes revert to the fleshpots of Egypt and like to refer to their past as a title of grandeur which might secure them attention or privileges. There is among the monastic cautions one called

Aureum documentum:

In claustro clausus mundanos despice plausus,
Regnum suspira plenum dulcedine mira,
Hic sta, ne cesses, venient post semina messes,
Post planctum plausus, post hinc habitus paradisus."

"Very excellent rules," remarked the Archbishop. "But they all hark back to the simple principles of the Gospel. Probably meditation on these will safeguard all of us in any sphere of life against going wrong. They are the everlasting truths which have preserved men from the beginning and will do so to the end, no doubt."

Father Paschal before retiring that night repeated to himself the old topics of meditation on which he fed his spiritual life:

Mors tua,
Mors Christi,
Fraus mundi,
Gloria coeli,
Dolor inferni.

[TO BE CONTINUED]

ACTA PII PP. XI.

LITTERAE ENCYCLICAE

AD VENERABILES FRATRES PATRIARCHAS, PRIMATES, ARCHIEPISCOPOS, EPISCOPOS ALIOSQUE LOCORUM ORDINARIOS PACEM ET COMMUNIONEM CUM APOSTOLICA SEDE HABENTES: DE FESTO DOMINI NOSTRI IESU CHRISTI REGIS CONSTITUENDO.

PIUS PP. XI

VENERABILES FRATRES

SALUTEM ET APOSTOLICAM BENEDICTIONEM

Quas primas post initum Pontificatum dedimus ad universos sacrorum Antistites Encyclicas Litteras, meminimus in iis Nos aperte significasse—cum summas persequeremur earum calamitatum causas, quibus premi hominum genus conflictarique videremus—non modo eiusmodi malorum colluviem in orbem terrarum idcirco invasisse quod plerique mortalium Iesum Christum sanctissimamque eius legem cum a sua ipsorum consuetudine et vita, tum a convictu domestico et a re publica submoverant; sed etiam fore nunquam ut mansurae inter populos pacis spes certa affulgeret, usque dum et homines singuli et civitates Salvatoris Nostri imperium abnuerent ac recusarent. Itaque *pacem Christi* ut quaerendam *in regno Christi* monuimus, ita Nos, quantum licuisset, praestituros ediximus: in regno Christi, inquimus, quippe Nobis videbamur ad pacem redintegrandam stabiliendamque non posse efficacius, quam, Domini Nostri imperio instaurando, contendere. Haud obscuram quidem exspectationem meliorum temporum Nobis

interea moverunt studia populorum illa in Christum inque eius Ecclesiam, unam salutis effectricem, aut primum conversa aut longe excitata acrius: unde etiam apparebat, multorum, qui, contempto Redemptoris principatu, quasi regno extorres facti erant, parari auspicato et maturari ad officia obedientiae reditum.

At quicquid, vertente Anno sacro, evenit actumve est, perpetua sane recordatione ac memoria dignum, nonne inde Conditori Ecclesiae, Domino ac Regi summo, plurimum honoris accessit ac gloriae? Etenim, sacrarum Missionum rebus publice ad spectandum propositis, nimium quantum mentes hominum sensusque pepulere sive data ab Ecclesia continenter opera regno Sponsi sui cotidie latius in omnes terras insulasque —vel per oceanum remotissimas—proferendo, sive magnus regionum numerus, summo cum sudore ac sanguine, a fortissimis invictisque missionalibus nomini catholico adiunctus, sive quae reliquae sunt locorum magnitudines, salutari benignaeque Regis nostri dominationi subiiciendae. Porro quotquot, sacri temporis decursu, in Urbem undique, Antistitum sacerdotumve suorum ductu, concessere, quid iis omnibus consilii fuit, nisi ut, expiatis rite animis, ad Apostolorum sepulcra et coram Nobis, se in imperio Christi et esse et futuros profiterentur? Atque hoc ipsum Servatoris nostri regnum nova quadam luce tum splendere visum est, cum Nosmet sex confessoribus virginibusque, comprobata praestantissimarum virtutum laude, sanctorum caelitum honores decrevimus. O quantum voluptatis animum Nostrum incessit, quantum solacii, cum, in Petriani templi maiestate, post latas a Nobis decretorias sententias, ab ingenti fidelium multitudine, inter gratiarum actionem, conclamatum est: *Tu Rex gloriae, Christe.* Namque, dum homines civitatesque a Deo alienae, per concitatas invidiae flammas intestinosque motus, in exitium atque interitum aguntur, Ecclesia Dei, pergens spiritualis vitae pabulum humano generi impertire, sanctissimam, aliam ex alia, virorum feminarumque subolem Christo parit atque alit, qui, quos sibi fidissimos in terreno regno subiectos parentesque habuit, eosdem ad aeternam regni caelestis beatitatem advocare non desinit. Exeunte praeterea inter Iubilaeum maximum millesimo sexcentesimo ab habita Synodo Nicaena anno, saeculare eventum eo libentius celebrari iussimus et Nosmet ipsi in

Vaticana Basilica commemoravimus, quod ea Synodus Unigeniti cum Patre consubstantialitatem sanxit ad credendumque catholica fide proposuit, itemque, verba "cuius regni non erit finis" in suam fidei formulam seu Symbolum inserendo, regiam Christi dignitatem affirmavit.

Cum igitur Annus hic sacer non unam ad inlustrandum Christi regnum habuerit opportunitatem, videmur rem facturi Apostolico muneri in primis consentaneam, si, plurimorum Patrum Cardinalium, Episcoporum fideliumque precibus, ad Nos aut singillatim aut communiter delatis, concedentes, hunc ipsum Annum peculiari festo D. N. Iesu Christi Regis in ecclesiasticam liturgiam inducendo clauserimus. Quae agitur causa sic Nos delectat, ut de ea vos, Venerabiles Fratres, aliquantum affari cupiamus: vestrum postea erit, quicquid de Christo Rege colendo dicturi sumus, ad popularem intellegentiam et sensum ita accommodare, ut decernendam annuam sollemnium celebritatem multiplices excipiant ac sequantur in posterum utilitates.

Ut translata verbi significatione rex appellaretur Christus ob summum excellentiae gradum, quo inter omnes res creatas praestat atque eminet, iam diu communiterque usu venit. Ita enim fit, ut regnare is *in mentibus hominum* dicatur non tam ob mentis aciem scientiaeque suae amplitudinem, quam quod ipse est Veritas, et veritatem ab eo mortales haurire atque obedienter accipere necesse est; *in voluntatibus* item *hominum*, quia non modo sanctitati in eo voluntatis divinae perfecta prorsus respondet humanae integritas atque obtemperatio, sed etiam liberae voluntati nostrae id permotione instinctuque suo subiicit, unde ad nobilissima quaeque exardescamus. *Cordium* denique *rex Christus* agnoscitur ob eius *supereminentem scientiae caritatem*[1] et mansuetudinem benignitatemque animos allicientem: nec enim quemquam usque adeo ab universitate gentium, ut Christum Iesum, aut amari aliquando contigit aut amatum iri in posterum continget. Verum, ut rem pressius ingrediamur, nemo non videt, nomen potestatemque regis, propria quidem verbi significatione, Christo homini vindicari oportere; nam, nisi quatenus homo est, a Patre *potestatem et honorem et regnum* accepisse[2] dici nequit, quandoquidem Dei

[1] *Eph.*, III, 19. [2] Dan., VII, 13-14.

Verbum, cui eadem est cum Patre substantia, non potest omnia cum Patre non habere communia, proptereaque ipsum in res creatas universas summum atque absolutissimum imperium.

Christum esse Regem nonne in Scripturis sacris passim legimus? Ipse enim dicitur dominator de Iacob oriturus,[3] qui a Patre constitutus est rex super Sion montem sanctum eius, et accipiet gentes hereditatem suam et possessionem suam terminos terrae;[4] nuptiale autem carmen, quo, sub regis ditissimi potentissimique specie ac similitudine, verus, qui futurus erat, rex Israel celebrabatur, haec habet: *Sedes tua, Deus, in saeculum saeculi; virga directionis, virga regni tui.*[5] Ut multa id genus praetereamus, alio quidem loco, quasi ad Christi lineamenta clarius adumbranda, praenuntiabatur fore ut regnum eius, nullis circumscribendum finibus, iustitiae et pacis munera locupletarent: *Orietur in diebus eius iustitia, et abundantia pacis. . . . Et dominabitur a mari usque ad mare: et a flumine usque ad terminos orbis terrarum.*[6] Huc vel uberiora accedunt prophetarum oracula, illudque in primis Isaiae pervagatissimum: *Parvulus . . . natus est nobis, et filius datus est nobis, et factus est principatus super humerum eius; et vocabitur nomen eius Admirabilis, consiliarius, Deus, fortis, pater futuri saeculi, princeps pacis. Multiplicabitur eius imperium, et pacis non erit finis: super solium David, et super regnum eius sedebit: ut confirmet illud et corroboret in iudicio et iustitia, amodo et usque in sempiternum.*[7] Nec sane aliâ atque Isaiae sententia ceteri prophetae vaticinantur: ut Hieremias, praedicens *germen iustum* ab stirpe David oriundum, qui quidem Davidis filius *regnabit rex et sapiens erit: et faciet iudicium in terra;*[8] ut Daniel, qui regnum praenuntiat a Deo caeli constituendum, quod *in aeternum non dissipabitur . . . stabit in aeternum;*[9] et haud multo post subiicit: *Aspiciebam in visione noctis et ecce cum nubibus caeli quasi filius hominis veniebat, et unque ad antiquum dierum pervenit, et in conspectu eius obtulerunt eum.—Et dedit ei potestatem et honorem et regnum, et omnes populi, tribus et linguae ipsi servient; potestas eius, potestas aeterna, quae non auferetur,*

[3] *Num.*, XXIV, 19.
[4] *Ps. II.*
[5] *Ps. XLIV.*
[6] *Ps. LXXI.*
[7] Isai., IX, 6-7.
[8] Hier., XXIII, 5.
[9] Dan., II, 44.

et regnum eius, quod non corrumpetur.[10] Zachariae autem praedictum illud de Rege mansueto, qui, *ascendens super pullum asinae,* Hierosolymam *iustus et salvator,* gestientibus turbis, ingressurus erat,[11] nonne sancti evangeliorum scriptores impletum agnoverunt et comprobarunt?—Eadem ceteroqui de Christo Rege doctrina, quam Veteris Testamenti libris consignatam delibavimus, tantum abest ut in Novi paginis evanescat, ut, contra, magnifice splendideque confirmetur. Qua in re, ut Archangeli nuntium vix attingamus, a quo Virgo docetur, se filium parituram, cui dabit. . . . Dominus Deus sedem David patris eius et qui regnabit in domo Iacob in aeternum et regni eius non erit finis,[12] Christus de suo ipse imperio testatur: sive enim in postremo ad populum sermone de praemiis poenisve locutus est, quibus in perpetuum iusti vel rei afficiendi forent, sive Praesidi romano respondit, publice ex ipso utrum rex esset percontanti, sive, postquam resurrexit, Apostolis munus docendi et baptizandi omnes gentes commisit, oblata opportunitate, et sibi regis nomen attribuit,[13] et se regem esse palam confirmavit,[14] et sollemniter edixit, datam sibi esse omnem potestatem in caelo et in terra:[15] quibus profecto verbis quid aliud, quam eius magnitudo potestatis et infinitas regni, significatur? Num igitur mirari licet, si, qui a Ioanne dicitur *princeps regum terrae,*[16] idem, quemadmodum apostolo in visione illa futurorum apparuit, *habet in vestimento et in femore suo scriptum: Rex regum et Dominus dominantium?*[17] Etenim Christum Pater *constituit heredem universorum;*[18] oportet autem ipsum regnare, donec, in exitio orbis terrarum, ponat omnes inimicos sub pedibus Dei et Patris.[19] Qua ex communi sacrorum Librorum doctrina sequi profecto oportuit, ut catholica Ecclesia, quae est Christi regnum in terris, ad omnes homines terrasque universas utique producendum, Auctorem Conditoremque suum, per annuum sacrae liturgiae orbem, Regem et Dominum et Regem regum, multiplicato venerationis officio, consalutaret. Istas sane honoris significationes, unum idemque per mirificam vocum varietatem

[10] Dan., VII, 13-14.
[11] Zach., IX, 9.
[12] Luc., I, 32-33.
[13] Matth., XXV, 31-40.
[14] Io., XVIII, 37.
[15] Matth., XXVIII, 18.
[16] *Apoc.*, I, 5.
[17] *Apoc.*, XIX, 16.
[18] *Hebr.*, I, 1.
[19] I *Cor.*, XV, 25.

sonantes, ut in veteri psallendi ratione atque in antiquis Sacramentariis adhibuit, sic in publicis divinae maiestati precibus cotidie admovendis, inque immolanda immaculata hostia, in praesenti adhibet; in hac vero laudatione Christi Regis perpetua pulcherrimus nostrorum et orientalium rituum concentus facile deprehenditur, ut etiam hoc in genere valeat illud: *Legem credendi lex statuit supplicandi.*

Quo autem haec Domini nostri dignitas et potestas fundamento consistat, apte Cyrillus Alexandrinus animadvertit: *Omnium, ut verbo dicam, creaturarum dominatum obtinet, non per vim extortum, nec aliunde invectum, sed essentia sua et natura;*[20] scilicet eius principatus illâ nititur unione mirabili, quam hypostaticam appellant. Unde consequitur, non modo ut Christus ab angelis et hominibus Deus sit adorandus, sed etiam ut eius imperio Hominis angeli et homines pareant et subiecti sint; nempe ut vel solo hypostaticae unionis nomine Christus potestatem in universas creaturas obtineat.—At vero quid possit iucundius nobis suaviusque ad cogitandum accidere, quam Christum nobis iure non tantum nativo sed etiam quaesito, scilicet redemptionis, imperare? Servatori enim nostro quanti steterimus, obliviosi utinam homines recolant omnes: *Non corruptibilibus auro vel argento redempti estis . . . sed pretioso sanguine quasi agni immaculati Christi et incontaminati.*[21] Iam nostri non sumus, cum Christus *pretio magno*[22] nos emerit; corpora ipsa nostra *membra sunt Christi.*[23]

Iamvero, ut huius vim et naturam principatus paucis declaremus, dicere vix attinet triplici eum potestate contineri, qua si caruerit, principatus vix intellegitur. Id ipsum deprompta atque allata ex sacris Litteris de universali Redemptoris nostri imperio testimonia plus quam satis significant, atque est catholica fide credendum, Christum Iesum hominibus datum esse utique Redemptorem, cui fidant, at una simul legislatorem, cui obediant.[24] Ipsum autem evangelia non tam leges condidisse narrant, quam leges condentem inducunt: quae quidem praecepta quicumque servarint, iidem a divino Magistro, alias aliis verbis, et suam in eum caritatem probaturi et in dilectione eius mansuri dicuntur.[25] Iudiciariam vero potestatem sibi a

[20] *In Luc,* X.
[21] Petri, I, 18-19.
[22] I *Cor.,* VI, 20.
[23] Ibid., 15.
[24] Conc. Trid., Sess. VI, can. 21.
[25] Io., XIV, 15; XV, 10.

Patre attributam ipse Iesus Iudaeis, de Sabbati requiete per mirabilem debilis hominis sanationem violata criminantibus, denuntiat: *Neque enim Pater iudicat quemquam, sed omne iudicium dedit Filio.*[26] In quo id etiam comprehenditur—quoniam res a iudicio disiungi nequit—ut praemia et poenas hominibus adhuc viventibus iure suo deferat. At praeterea potestas illa, quam exsecutionis vocant, Christo adiudicanda est, utpote cuius imperio parere omnes necesse sit, et eâ quidem denuntiatâ contumacibus irrogatione suppliciorum, quae nemo possit effugere.

Verumtamen eiusmodi regnum praecipuo quodam modo et spirituale esse et ad spiritualia pertinere, cum ea, quae ex Bibliis supra protulimus, verba planissime ostendant, tum Christus Dominus sua agendi ratione confirmat. Siquidem, non una data occasione, cum Iudaei, immo vel ipsi Apostoli, per errorem censerent, fore ut Messias populum in libertatem vindicaret regnumque Israel restitueret, vanam ipse opinionem ac spem adimere et convellere; rex a circumfusa admirantium multitudine renuntiandus, et nomen et honorem fugiendo latendoque detrectare; coram Praeside romano edicere, regnum suum *de hoc mundo non esse.* Quod quidem regnum tale in evangeliis proponitur, in quod homines poenitentiam agendo ingredi parent, ingredi vero nequeant nisi per fidem et baptismum, qui, etsi est ritus externus interiorem tamen regenerationem significat atque efficit; opponitur unice regno Satanae et potestati tenebrarum, et ab asseclis postulat, non solum ut, abalienato a divitiis rebusque terrenis animo, morum praeferant lenitatem et esuriant sitiantque iustitiam, sed etiam ut semet ipsos abnegent et crucem suam tollant. Cum autem Christus et Ecclesiam Redemptor sanguine suo acquisiverit et Sacerdos se ipse pro peccatis hostiam obtulerit perpetuoque offerat, cui non videatur regium ipsum munus utriusque illius naturam muneris induere ac participare? Turpiter, ceteroquin, erret, qui a Christo homine rerum civilium quarumlibet imperium abiudicet, cum is a Patre ius in res creatas absolutissimum sic obtineat, ut omnia in suo arbitrio sint posita. At tamen, quoad in terris vitam traduxit, ab eiusmodi dominatu exercendo se prorsus abstinuit, atque, ut humanarum rerum possessionem procurationemque olim contempsit, ita eas pos-

[26] Io., V, 22.

sessoribus et tum permisit et hodie permittit. In quo perbelle illud: *Non eripit mortalia, qui regna dat caelestia.*[27] Itaque principatus Redemptoris nostri universos complectitur homines; quam ad rem verba immortalis memoriae decessoris Nostri Leonis XIII Nostra libenter facimus: "Videlicet imperium eius non est tantummodo in gentes catholici nominis, aut in eos solum, qui, sacro baptismate abluti, utique ad Ecclesiam, si spectetur ius, pertinent, quamvis vel error opinionum devios agat, vel dissensio a caritate seiungat: sed complectitur etiam quotquot numerantur christianae fidei expertes, ita ut verissime in potestate Iesu Christi sit universitas generis humani".[28] Nec quicquam inter singulos hac in re et convictiones domesticas civilesque interest, quia homines societate coniuncti nihilo sunt minus in potestate Christi quam singuli. Idem profecto fons privatae ac communis salutis: *Et non est in alio aliquo salus, nec aliud nomen est sub caelo datum hominibus, in quo oportet nos salvos fieri;*[29] idem et singulis civibus et rei publicae prosperitatis auctor germanaeque beatitatis: *Non enim aliunde beata civitas, aliunde homo; cum aliud civitas non sit, quam concors hominum multitudo.*[30] Nationum igitur rectores imperio Christi publicum reverentiae obtemperationisque officium per se ipsi et per populum praestare ne recusent, si quidem velint, sua incolumi auctoritate, patriae provehere atque augere fortunam. Nam quae, Pontificatus initio, de valde imminuta iuris auctoritate verecundiaque potestatis scribebamus, ea ad praesens tempus haud minus apta dixeris ac congruentia: "Deo et Iesu Christo—ita conquerebamur—a legibus et re publica submoto, iam non a Deo derivata sed ab hominibus auctoritate, factum est, ut . . . ipsa auctoritatis fundamenta convellerentur, principe sublatâ causa, cur aliis ius esset imperandi, aliis autem officium parendi. Ex quo totam oportuit concuti societatem humanam, nullo iam solido fultam columine et praesidio".[31]

Itaque, si quando regiam Christi potestatem homines privatim publiceque agnoverint, incredibilia iam beneficia, ut

[27] Hymn. *Crudelis Herodes,* in off. Epiph.
[28] Enc. *Annum Sacrum,* d. 25 maii 1899.
[29] *Act.,* IV, 12.
[30] S. Aug., *Ep. ad Macedonium,* c. III.
[31] Enc. *Ubi arcano.*

iustae libertatis, ut disciplinae et tranquillitatis, ut concordiae et pacis, civilem consortionem pervadere omnem necesse est. Regia enim Domini nostri dignitas, quemadmodum humanam principum ac moderatorum auctoritatem religione quadam imbuit, sic civium officia atque obtemperationem nobilitat. Quamobrem Apostolus Paulus, licet uxoribus et servis praeciperet, ut in viro suo, ut in suo domino Christum vererentur, monuit tamen, ut non iis tamquam hominibus obedirent, sed unice quia Christi gererent vicem, cum homines a Christo redemptos dedeceret hominibus servire: *Pretio empti estis, nolite fieri servi hominum.*[32] Quodsi principibus et magistratibus legitime delectis persuasum erit, se, non tam iure suo, quam divini Regis mandato ac loco imperare, nemo non videt, quam sancte sapienterque auctoritate sua usuri sint et qualem in legibus ferendis urgendisque rationem communis boni et humanae inferiorum dignitatis sint habituri. Hinc tranquillitas ordinis profecto efflorescet ac stabit, quavis seditionis causa remota: quod enim in principe ceterisque rei publicae gubernatoribus civis homines spectaverit sibi natura pares aut aliqua de causa indignos ac vituperabiles, non idcirco eorum recusabit imperium, quando in iis ipsis propositam sibi Christi Dei et Hominis imaginem auctoritatemque intuebitur. Ad concordiae autem pacisque munera quod attinet, liquet omnino, quo latius regnum producitur atque ad universitatem humani generis pertinet, eo magis mortales sibi eius communionis conscios fieri, qua inter se copulantur: quae quidem conscientia, cum frequentes conflictiones praevertat ac praeoccupet, tum earundem asperitatem omnium permulcet ac minuit. Eccur, si Christi regnum omnes, ut iure complectitur, sic reapse complectatur, de ea pace desperemus, quam Rex pacificus in terras intulit, ille, inquimus, qui venit *reconciliare omnia,* qui *non venit ut ministraretur ei, sed ut ministraret,* et, cum esset *Dominus omnium,* humilitatis et se praebuit exemplum et legem statuit praecipuam cum caritatis praecepto coniunctam; qui praeterea dixit: *Iugum meum suave est et onus meum leve?* O qua frui liceret beatitate, si a Christo et singuli homines et familiae et civitates se gubernari sinerent. "Tum denique— ut verbis utamur, quae decessor Noster Leo XIII ante annos quinque ac viginti ad universos sacrorum Antistites adhibuit—

[32] I *Cor.,* VII, 23.

licebit sanare tot vulnera, tum ius omne in pristinae auctoritatis spem revirescet, et restituentur ornamenta pacis, atque excident gladii fluentque arma de manibus, cum Christi imperium omnes accipient libentes eique parebunt, atque omnis lingua confitebitur quia Dominus Iesus Christus in gloria est Dei Patris".[33]

Iamvero, quo optatissimae eiusmodi utilitates uberius percipiantur et in societate christiana stabilius insideant, cum regiae Salvatoris nostri dignitatis cognitionem disseminari quam latissime oporteat, ad rem nihil magis profuturum videtur, quam si dies festus Christi Regis proprius ac peculiaris instituatur. Etenim in populo rebus fidei imbuendo per easque ad interiora vitae gaudia evehendo longe plus habent efficacitatis annuae sacrorum mysteriorum celebritates quam quaelibet vel gravissima ecclesiastici magisterii documenta; siquidem haec in pauciores eruditioresque viros plerumque cadunt, illae universos fideles percellunt ac docent; haec semel, illae quotannis atque perpetuo, ut ita dicamus, loquuntur; haec mentes potissimum, illae et mentes et animos, hominem scilicet totum, salutariter afficiunt. Sane, cum homo animo et corpore constet, debet is exterioribus dierum festorum sollemnibus ita commoveri atque excitari, ut divinas doctrinas per sacrorum varietatem pulcritudinemque rituum copiosius imbibat, et, in sucum ac sanguinem conversas, sibi ad proficiendum in spirituali vita servire iubeat.

Est, ceteroqui, litterarum monumentis proditum, celebritates eiusmodi, decursu saeculorum, tum, aliam ex alia, inductas esse, cum id christianae plebis necessitas utilitasve postulare visa est; nempe cum debuit populus aut in communi roborari discrimine aut ab serpentibus haeresum erroribus muniri aut ad recolendum maiore cum studio pietatis aliquod fidei mysterium beneficiumve divinae bonitatis permoveri acrius atque incendi. Itaque, inde a prioribus reparatae salutis aetatibus, cum christiani acerbissime vexarentur, coepti sunt sacris ritibus Martyres commemorari, ut *sollemnitates martyrum*—teste Augustino—*exhortationes* essent *martyriorum;*[34] qui autem sanctis Confessoribus, Virginibus ac Viduis delati postea sunt

[33] Enc. *Annum sanctum*, d. 25 maii 1899.

[34] Sermo 47, *De Sanctis*.

liturgici honores, ad exacuenda in christifidelibus virtutum studia, vel quietis temporibus necessaria, mirifice ii valuerunt. At potissimum quae in Beatissimae Virginis honorem institutae sunt festorum celebritates, effecere illae quidem, ut populus christianus non modo Dei Genetricem, praesentissimamque Patronam, religiosius coleret, sed etiam Matrem sibi a Redemptore quasi testamento relictam amaret ardentius. In beneficiis vero a publico legitimoque Deiparae et sanctorum caelitum cultu profectis non postremo illud loco numerandum, quod haeresum errorumque luem Ecclesia a se nullo non tempore depulit invicta. Atque hoc in genere Dei providentissimi consilium admiremur, qui, cum ex ipso malo bonum elicere soleat, passus identidem est aut fidem pietatemque popularium remittere aut falsas doctrinas veritati catholicae insidiari, eo tamen exitu, ut haec novo quodam splendore colluceret, illa autem e veterno experrecta ad maiora ac sanctiora contenderet. Nec dissimilem profecto duxere ortum nec fructus peperere quae in annuum liturgiae cursum recepta sunt, minus remotis aetatibus, sollemnia: ut, cum Augusti Sacramenti reverentia et cultus deferbuisset, institutum Corporis Christi festum, ita peragendum, ut magnificus pomparum apparatus et supplicationes in octo dies productae populos ad Dominum publice adorandum revocarent; ut Sacratissimi Cordis Iesu celebritas tum inducta, cum Iansenistarum tristitia ac morosa severitate debilitati atque abiecti, animi hominum frigerent penitus et a Dei caritate fiduciaque salutis absterrerentur.

Iam si Christum Regem ab universitate catholici nominis coli iusserimus, eo ipso et horum temporum necessitati prospecturi et pesti, quae societatem hominum infecit, praecipuum quoddam remedium adhibituri sumus. Pestem dicimus aetatis nostrae laicismum, quem vocant, eiusdemque errores et nefarios conatus: quod quidem scelus, Venerabiles Fratres, nostis non uno maturuisse die cum iam pridem in visceribus civitatum lateret. Christi enim in omnes gentes imperium negari coeptum; negatum, quod ex ipso Christi iure exsistit, ius Ecclesiae docendi humanum genus, ferendi leges, regundi populos, ad aeternam utique beatitatem perducendos. Tum vero paulatim Christi aequari cum falsis in eodemque genere, prorsus indecore, poni; deinceps civili potestati subiici arbitrioque principum ac magistratuum fere permitti; ulterius ii progredi, qui

naturalem quamdam religionem, naturalem quendam animi motum pro divina religione substitui oportere cogitarent. Nec civitates defuere, quae censerent, posse se Deo carere et religionem suam in impietate neglegentiaque Dei esse positam. Acerbissimos sane, quos eiusmodi a Christo et singulorum civium et civitatum defectio tulit tam frequenter tamque diu, fructus in Litteris Encyclicis *Ubi arcano* conquesti equidem sumus iterumque hodie conquerimur: scilicet sata ubique discordiarum semina easque invidiae flammas simultatesque inter populos conflatas, quae tantum adhuc reconciliandae paci moram inferunt; cupiditatum intemperantiam, quae haud raro specie publici boni caritatisque patriae obteguntur, atque inde profecta, cum civium discidia, tum caecum illum et immodicum sui amorem, qui cum nihil aliud, nisi privata commoda et emolumenta, spectet, hisce prorsus omnia metitur; eversam funditus officiorum oblivione ac neglegentia domesticam pacem; familiae communionem stabilitatemque labefactatam; concussam denique atque in interitum actam hominum societatem. Quae futurum ut ad amantissimum Salvatorem redire auspicato properet, agenda posthac annua Christi Regis celebritas spem Nobis optimam commovet. Catholicorum utique foret, hunc actione operaque sua maturare ac celerare reditum; verum ex iis bene multi nec eum videntur in convictu, ut aiunt, sociali obtinere locum nec ea valere auctoritate, quibus carere eos dedecet qui facem praeferunt veritatis. Id fortasse incommodi bonorum est lentitudini vel timiditati tribuendum, qui ab repugnando se abstinent vel mollius obsistunt; unde adversarios Ecclesiae necesse est maiorem capere temeritatem atque audaciam. At si quidem fideles vulgo intellegant, sibi sub signis Christi Regis et fortiter et perpetuo militandum esse, iam, concepto apostolatus igne, abalienatos rudesve animos Domino suo reconciliare studeant eiusque iura tueri incolumia nitantur.

Atque praeterea nonne publicae eiusmodi defectioni, quam laicismus cum tanto societatis detrimento genuit, accusandae et aliquo pacto resarciendae celebrata ubique gentium quotannis Christi Regis sollemnia summopere conducere videntur? Etenim quo indigniore suavissimum Redemptoris nostri nomen in conventibus inter nationes habendis et in Curiis silentio premitur, eo altius illud conclamari et regiae Christi dignitatis potestatisque iura latius affirmari oportet.

Quid quod ad hanc diei festi celebritatem instituendam, inde ab exeunte superiore saeculo, viam feliciter egregieque munitam esse conspicimus? Nemo enim ignorat, quam sapienter luculenterque is vindicatus sit cultus plurimis, qua late orbis terrarum patet, editis magna linguarum varietate libris; itemque Christiprincipatum et imperium pia illa agnitum esse consuetudine inducta, ut paene innumerabiles familiae se Sacratissimo Cordi Iesu dedicarent ac dederent. Verum non modo familiae id prestitere, sed civitates quoque et regna: immo ipsa universitas generis humani, Leone XIII auctore ac duce, eidem divino Cordi, Anno Sancto millesimo nongentesimo vertente, consecrata auspicato est. Neque illud silentio praetereundum, regiae huic Christi in consortionem humanam potestati sollemniter affirmandae mirum in modum profuisse frequentissimos Eucharisticos Conventus aetate nostra cogi solitos, eo nimirum spectantes, ut vel singularum dioecesium et regionum et nationum vel universi orbis populi, ad Christum Regem sub Eucharisticis velis delitescentem venerandum colendumque convocati, per habitas in coetibus inque templis contiones, per communem Augusti Sacramenti publice propositi adorationem, per magnificas pompas, Christum sibi Regem divinitus datum consalutent. Iure meritoque dixeris, christianam plebem, divino quodam instinctu actam, Iesum illum, quem impii homines, in sua cum venisset, recipere noluerunt, e sacrarum aedium silentio ac veluti latebra triumphantis more per vias urbium eductum, in regalia omnia iura velle restituere.

Iamvero, ad consilium, quod memoravimus, Nostrum perficiendum eam habet Annus Sanctus, qui ad exitum properat, opportunitatem, qua nulla profecto maior videatur, cum fidelium mentes animosque ad bona caelestia, quae exsuperant omnem sensum, evocatos, benignissimus Deus aut gratiae suae dono iterum auxit aut, novis adiectis ad aemulanda charismata meliora stimulis, in recto itinere pergendo confirmavit. Sive igitur tot Nobis adhibitas preces attendimus, sive ea respicimus quae Iubilaei maximi spatio evenere, suppetit profecto unde coniiciamus, diem tandem aliquando, omnibus optatissimum, adesse, quo Christum totius humani generis Regem proprio ac peculiari festo colendum esse pronuntiemus. Hoc enim Anno, ut exordiendo diximus, Rex ille divinus, vere *mirabilis in sanctis suis,* novo militum suorum agmine caelitum honoribus

aucto, *gloriose magnificatus est;* hoc item Anno, per inusitatum rerum ac paene laborum conspectum, admirari omnibus licuit partas ab evangelii praeconibus Christo victorias in regno eius proferendo; hoc denique Anno per saecularia Concilii Nicaeni sollemnia vindicatam commemoravimus Verbi Incarnati cum Patre consubstantialitatem, qua eiusdem Christi in omnes populos imperium, tamquam fundamento suo, nititur.

Itaque, auctoritate Nostra apostolica, festum D. N. Iesu Christi Regis instituimus, quotannis, postremo mensis Octobris dominico die, qui scilicet Omnium Sanctorum celebritatem proxime antecedit, ubique terrarum agendum. Item praecipimus, ut eo ipso die generis humani Sacratissimo Cordi Iesu dedicatio quotannis renovetur, quam s. m. decessor Noster Pius X singulis annis iterari iusserat; hoc tamen anno dumtaxat, eam die tricesimo primo huius mensis peragi volumus, quo die Nosmet pontificali ritu in honorem Christi Regis sacris operabimur et coram Nobis eandem fieri consecrationem iubebimus. Neque Annum Sanctum posse Nos melius aptiusque concludere videmur, nec Christo *Regi saeculorum immortali* ampliorem exhibere grati animi Nostri significationem—in quo gratas quoque totius catholici orbis voluntates interpretamur—ob beneficia tempore hoc sacro in Nos, in Ecclesiam universumque catholicum nomen collata.

Neque est vos, Venerabiles Fratres, diu multumque doceamus, qua de causa festum Christi Regis ab reliquis illis distinctum agi decreverimus, in quibus quaedam inesset regiae ipsius dignitatis et significatio et celebratio. Unum enim animadvertere sufficit, quod, quamquam in omnibus Domini nostri festis materiale obiectum, ut aiunt, Christus est, obiectum tamen formale a regia Christi potestate ac nomine omnino secernitur. In diem vero dominicum idcirco indiximus, ut divino Regi non modo clerus litando ac psallendo officia praestaret sua, sed etiam populus, ab usitatis occupationibus vacuus, in spiritu sanctae laetitiae, obedientiae servitutisque suae praeclarum Christo testimonium daret. Visus autem est ad celebrationem longe aptior, quam reliqui, postremus mensis Octobris dominicus dies, quo fere cursus anni liturgici claditur; ita enim fit, ut vitae Iesu Christi mysteria ante per annum commemorata sacris Christi Regis sollemnibus veluti absolvantur et cumulentur, et, ante quam Omnium Sanctorum gloriam

celebremus, Illius praedicetur efferaturque gloria, qui in omnibus Sanctis et electis triumphat. Itaque hoc vestrum, Venerabiles Fratres, esto munus, vestrae hae partes sunto, ut annuae celebritati praemittendas curetis, statis diebus, ad populum e singulis paroeciis contiones, quibus is de rei natura, significatione et momento accurate monitus atque eruditus, sic vitam instituat ac componat, ut iis digna sit, qui divini Regis imperio fideliter studioseque obsequuntur.

Placet interea vobis, Venerabiles Fratres, in extremis hisce Litteris breviter declarare, quas demum publico ex hoc Christi Regis cultu utilitates, cum in Ecclesiae et civilis societatis, tum in singulorum fidelium bonum, Nobis spondeamus ac polliceamur.

Hisce profecto honoribus dominico principatui deferendis in memoriam hominum redigi necesse est, Ecclesiam, utpote quae a Christo perfecta societas constituta sit, nativo sane iure, quod abdicare nequit, plenam libertatem immunitatemque a civili potestate exposcere, eandemque, in obeundo munere sibi commisso divinitus docendi, regundi et ad aeternam perducendi beatitatem eos universos qui e regno Christi sunt, ex alieno arbitrio pendere non posse. Immo haud dissimilem debet praeterea respublica libertatem iis praestare religiosorum utriusque sexus Ordinibus ac Sodalitatibus, qui, cum adiutores Ecclesiae Pastoribus adsint validissimi, tum in regno Christi provehendo stabiliendove quam maxime elaborant, sive triplicem mundi concupiscentiam sacrorum religione votorum oppugnantes, sive ipsa perfectioris vitae professione efficientes, ut sanctitas illa, quam divinus Conditor insignitam Ecclesiae notam esse iussit, perpetuo auctoque in dies splendore ante oculos omnium emicet et colluceat.

Civitates autem ipsa diei festi celebratio, annuo renovata orbe, monebit, officio Christum publice colendi eique parendi, ut privatos, sic magistratus gubernatoresque teneri; hos vero revocabit ad extremi illius cognitationem, in quo Christus non modo de publica re eiectus, sed etiam per contemptum neglectus ignoratusve, acerrime tantas ulciscetur iniurias, cum regia eius dignitas id postulet, ut respublica universa ad divina mandata et christiana principia componatur cum in legibus ferendis, tum in iure dicendo, tum etiam in adulescentium animis ad sanam doctrinam integritatemque morum conformandis.

At praeterea mirum quantum haurire vis atque virtutis ex harum commentatione rerum christifidelibus licebit, ut animos suos ad germanum christianae vitae institutum effingant. Nam si Christo Domino data est omnis potestas in caelo et in terra; si mortales, pretiosissimo eius sanguine empti, novo quodam iure ipsius dicioni subiiciuntur; si denique potestas eiusmodi humanam naturam complectitur totam, clare intellegitur, nullam in nobis facultatem inesse, quae e tanto imperio eximatur. Regnare igitur illum oportet in hominis mente, cuius est, perfecta sui demissione, revelatis veritatibus et Christi doctrinis firmiter constanterque assentiri; regnare in voluntate, cuius est divinis legibus praeceptisque obsequi; regnare in animo, cuius est, naturalibus appetitionibus posthabitis, Deum super omnia diligere eique uni adhaerere; regnare in corpore eiusque membris, quae tamquam instrumenta vel, ut Apostoli Pauli verbis utamur,[35] tamquam *arma iustitiae Deo,* interiori animarum sanctitati servire debent. Quae quidem omnia si christifidelibus penitus inspicienda ac consideranda proponantur, multo iidem facilius ad perfectissima quaeque traducentur. Fiat utinam, Venerabiles Fratres, ut suave Christi iugum et externi ad salutem suam appetant atque accipiant, et omnes, quotquot, misericordia Dei consilio, domestici sumus, non gravate, sed cupide, sed amanter, sed sancte feramus: vitâ autem nostrâ ad regni divini leges compositâ, laetissimam bonorum fructuum copiam percipiamus, et, servi boni ac fideles a Christo habiti, in caelesti eius regno sempiternae cum ipso efficiamur beatitatis gloriaeque compotes.

Sit quidem hoc omen et votum Nostrae erga vos, Venerabiles Fratres, paternae caritatis, adventante D. N. Iesu Christi Natali die, documentum; et divinorum munerum conciliatricem accipite apostolicam benedictionem, quam vobis, Venerabiles Fratres, et clero populoque vestro peramanter impertimus.

Datum Romae apud Sanctum Petrum die XI mensis Decembris anno Sacro MDCCCCXXV, Pontificatus Nostri quarto.

PIUS PP. XI.

[35] *Rom.,* VI, 13.

SACRA CONGREGATIO RITUUM.

Dominica ultima Octobris

IN FESTO D. N. JESU CHRISTI REGIS

Duplex I classis

IN I VESPERIS

Ant. 1. Pacíficus * vocábitur, et thronus ejus erit firmíssimus in perpétuum.

Psalmi de Dominica, sed loco ultimi dicitur Ps. 116 Laudáte Dóminum, omnes Gentes.

2. Regnum ejus * regnum sempitérnum est, et omnes reges sérvient ei et obédient.

3. Ecce Vir Oriens * nomen ejus: sedébit et dominábitur, et loquétur pacem Géntibus.

4. Dóminus * judex noster, Dóminus légifer noster: Dóminus Rex noster, ipse salvábit nos.

5. Ecce dedi te * in lucem Géntium, ut sis salus mea usque ad extrémum terræ.

Capitulum *Coloss. 1, 12-13*

Fratres: Grátias ágimus Deo Patri, qui dignos nos fecit in partem sortis sanctórum in lúmine, qui erípuit nos de potestáte tenebrárum, et tránstulit in regnum Fílii dilectiónis suæ.

Hymnus

Te sæculórum Príncipem,
Te, Christe, Regem Géntium,
Te méntium, te córdium
Unum fatémur árbitrum.

Scelésta turba clámitat:
Regnáre Christum nólumus:
Te nos ovántes ómnium
Regem suprémum dícimus.

O Christe, Princeps Pácifer,
Mentes rebélles súbjice:
Tuóque amóre dévios,
Ovíle in unum cóngrega.

Ad hoc cruénta ab árbore
Pendes apértis bráchiis,
Diráque fossum cúspide
Cor igne flagans éxhibes.

Ad hoc in aris ábderis
Vini dapísque imágine,
Fundens salútem fíliis
Transverberáto péctore.

Te natiónum Præsides
Honóre tollant público,
Colant magístri, júdices,
Leges et artes éxprimant.

Submíssa regum fúlgeant
Tibi dicáta insígnia:
Mitíque sceptro pátriam
Domósque subde cívium.

Jesu, tibi sit glória,
Qui sceptra mundi témperas,
Cum Patre, et almo Spíritu,
In sempitérna sæcula.
Amen.

Sic terminantur omnes Hymni usque ad Completorium sequentis diei inclusive.

V. Data est mihi omnis potéstas.

R. In cælo et in terra.

Ad Magnif. Ant. Dabit illi * Dóminus Deus sedem David, patris ejus: et regnábit in domo Jacob in ætérnum, et regni ejus non erit finis, allelúja.

Oratio

Omnípotens sempitérne Deus, qui in dilécto Fílio tuo, universórum Rege, ómnia instauráre voluísti: concéde propítius; ut cunctæ famíliæ Géntium, peccáti vúlnere disgregátæ, ejus suavíssimo subdántur império: Qui tecum.

Et fit Commemoratio Dominicæ occurrentis.

Completorium de Dominica.

AD MATUTINUM

Invit. Jesum Christum, Regem regum: * Veníte, adorémus.

Ps. 94. Veníte, exsultémus.

Hymnus

Ætérna Imágo Altíssimi,
Lumen, Deus, de Lúmine,
Tibi, Redémptor, glória,
Honor, potéstas régia.

Tu solus ante sæcula
Spes atque centrum témporum,
Cui jure sceptrum Géntium
Pater suprémum crédidit.

Tu flos pudícæ Vírginis,
Nostræ caput propáginis,
Lapis cadúcus vértice
Ac mole terras óccupans.

Diro tyránno súbdita,
Damnáta stirps mortálium,
Per te refrégit víncula
Sibíque cælum víndicat.

Doctor, Sacérdos, Légifer
Præfers notátum sánguine
In veste "Princeps príncipum
Regúmque Rex Altíssimus".

Tibi voléntes súbdimur,
Qui jure cunctis ímperas:
Hæc cívium beátitas
Tuis subésse légibus.

Jesu, tibi sit glória,
Qui sceptra mundi témperas,
Cum Patre, et almo Spíritu,
In sempitérna sæcula.
Amen.

IN I NOCTURNO

Ant. Ego autem* constitútus sum Rex ab eo super Sion montem sanctum ejus, prædicans præcéptum ejus.

Ps. 2. Quare fremuérunt Gentes.

Ant. Glória* et honóre coronásti eum, Dómine: ómnia subjecísti sub pédibus ejus.

Ps. 8. Dómine, Dóminus noster.

Ant. Elevámini,* portæ æternáles, et introíbit Rex glóriæ.

Ps. 23. Dómini est terra.

V. Data est mihi omnis potéstas.

R. In cælo et in terra.

De Epístola beáti Pauli Apóstoli ad Colossénses

Lectio j *Cap. 1, 3-23*

Grátias ágimus Deo, et Patri Dómini nostri Jesu Christi, semper pro vobis orántes, audiéntes fidem vestram in Christo Jesu, et dilectiónem quam habétis in sanctos omnes, propter spem quæ repósita est vobis in cælis, quam audístis in verbo veritátis evangélii, quod pervénit ad vos, sicut et in univérso mundo est, et fructíficat, et crescit, sicut in vobis, ex ea die qua audístis et cognovístis grátiam Dei in veritáte, sicut didicístis ab Epáphra, caríssimo consérvo nostro, qui est fidélis pro vobis miníster Christi Jesu, qui étiam manifestávit nobis dilectiónem vestram in spíritu.

R. Super sólium David et super regnum ejus sedébit in ætérnum: * Et vocábitur nomen ejus Deus, Fortis, Princeps pacis. *V.* Multiplicábitur ejus impérium, et pacis non erit finis. Et vocábitur.

Lectio ij

Ideo et nos ex qua die audívimus, non cessámus pro vobis orántes, et postulántes ut impleámini agnitióne voluntátis ejus, in omni sapiéntia et intelléctu spirituáli; ut ambulétis digne Deo per ómnia placéntes; in omni ópere bono fructificántes, et crescéntes in sciéntia Dei; in omni virtúte confortáti secúndum poténtiam claritátis ejus, in omni patiéntia et longanimitáte cum gáudio; grátias agéntes Deo Patri, qui dignos nos fecit in partem sortis sanctórum in lúmine, qui erípuit nos de potestáte tenebrárum, et tránstulit in regnum Fílii dilectiónis suæ, in quo habémus redemptiónem per sánguinem ejus, remissiónem peccatórum. Qui est imágo Dei invisíbilis, primogénitus omnis creatúræ; quóniam in ipso cóndita sunt univérsa in cælis et in terra, visibília et invisibília, sive throni, sive dominatiónes, sive principátus, sive potestátes: ómnia per ipsum et in ipso creáta sunt: et ipse est ante omnes, et ómnia in ipso constant.

R. Aspiciébam in visu noctis, et ecce in núbibus cæli Fílius hóminis veniébat: et datum est ei regnum et honor: * Et omnis pópulus, tribus et linguæ sérvient ei. *V.* Potéstas ejus, potéstas ætérna, quæ non auferétur: et regnum ejus, quod non corrumpétur. Et omnis.

Lectio iij

Et ipse est caput córporis Ecclésiæ, qui est princípium, primogénitus ex mórtuis, ut sit in ómnibus ipse primátum tenens; quia in ipso complácuit omnem plenitúdinem inhabitáre, et per eum reconciliáre ómnia in ipsum, pacíficans per sánguinem crucis ejus sive quae in terris, sive quæ in cælis sunt. Et vos cum essétis aliquándo alienáti, et inimíci sensu in opéribus malis; nunc autem reconciliávit in córpore carnis ejus per mortem, exhibére vos sanctos, et immaculátos, et irreprehensíbiles coram ipso; si tamen permanétis in fide fundáti, et stábiles, et immóbiles a spe evangélii, quod audístis, quod prædicátum est in univérsa creatúra quæ sub cælo est, cujus factus sum ego Paulus miníster.

R. Tu Béthlehem Ephrata, párvulus in míllibus Juda: ex te mihi egrediétur qui sit dominátor in Israël: * Et erit iste Pax. *V.* Egréssus ejus ab inítio, a diébus æternitátis: stabit, et pascet in fortitúdine Dómini. Et erit. Glória Patri. Et erit.

In II Nocturno

Ant. Sedébit * Dóminus Rex in ætérnum: Dóminus benedícet pópulo suo in pace.

Ps. 28. Afférte Dómino, fílii Dei.

Ant. Virga directiónis, * virga regni tui: proptérea pópuli confitebúntur tibi in ætérnum, et in sæculum sæculi.

Ps. 44. Eructávit.

Ant. Psállite Regi nostro, * psállite: quóniam Rex magnus super omnem terram.

Ps. 46. Omnes Gentes, pláudite mánibus.

V. Afférte Dómino, famílæ populórum.

R. Afférte Dómino glóriam et impérium.

Ex Lítteris Encyclicis Pii Papæ undécimi
Litt. Encycl. Quas primas, *diei 11 Decembris 1925*

Lectio iv

Cum Annus sacer non unam ad inlustrándum Christi regnum habúerit opportunitátem, vidémur rem factúri Apostólico múneri in primis consentáneam, si, plurimórum Patrum Cardinálium, Episcopórum fideliúmque précibus, ad Nos aut singillátim aut commúniter delátis, concedéntes, hunc ipsum

Annum peculiári festo Dómini Nostri Jesu Christi Regis in ecclesiásticam liturgíam inducéndo clausérimus. Ut transláta verbi significatióne Rex appellarétur Christus ob summum excelléntiæ gradum, quo inter omnes res creátas prœstat atque éminet, jam diu communitérque usu venit. Ita enim fit, ut regnáre is *in méntibus hóminum* dicátur non tam ob mentis áciem scientiæque suæ amplitúdinem, quam quod ipse est Véritas, et véritatem ab eo mortáles hauríre atque obediénter accípere necésse est; *in voluntátibus* item *hóminum,* quia non modo sanctitáti in eo voluntátis divínæ perfécta prorsus respóndet humánæ intégritas atque obtemperátio, sed étiam líberæ voluntáti nostræ id permotióne instinctúque suo súbjicit, unde ad nobilíssima quæque exardescámus. *Córdium* dénique *Rex* Christus agnóscitur ob ejus *supereminéntem sciéntiæ caritátem* et mansuetúdinem benignitatémque ánimos alliciéntem: nec enim quemquam usque ádeo ab universitáte géntium, ut Christum Jesum, aut amári aliquándo cóntigit aut amátum iri in pósterum contínget. Verum, ut rem préssius ingrediámur, nemo non videt, nomen potestatémque regis, própria quidem verbi significatióne, Christo hómini vindicári oportére; nam, nisi quátenus homo est, a Patre *potestátem et honórem et regnum* accepísse dici nequit, quandóquidem Dei Verbum, cui éadem est cum Patre substántia, non potest ómnia cum Patre non habére commúnia, proptéreaque ipsum in res creátas univérsas summum atque absolutíssimum impérium.

R. Exsúlta satis, fília Sion; júbila, fília Jerúsalem: ecce Rex tuus véniet tibi justus et Salvátor: * Et loquétur pacem Géntibus. *V.* Potéstas ejus a mari usque ad mare: et a flumínibus usque ad fines terræ. Et loquétur.

Lectio v

Quo autem hæc Dómini nostri dígnitas et potéstas fundaménto consístat, apte Cyríllus Alexandrínus animadvértit: *Omnium, ut verbo dicam, creaturárum dominátum óbtinet, non per vim extórtum, nec aliúnde invéctum, sed essèntia sua et natúra;* scílicet ejus principátus illa nítitur unióne mirábili quam hypostáticam appéllant. Unde conséquitur, non modo ut Christus ab ángelis et homínibus Deus sit adorándus, sed étiam ut ejus império Hóminis, Angeli et hómines páreant et subjécti sint: nempe ut vel solo hypostáticæ uniónis nómine

Christus potestátem in univérsas creatúras obtíneat. Jamvéro, ut húius vim et natúram principátus paucis declarémus, dícere vix áttinet tríplici eum potestáte continéri, qua si carúerit, principátus vix intellígitur. Id ipsum deprómpta atque alláta ex sacris Lítteris de universáli Redemptóris nostri império testimónia plus quam satis significant, atque est cathólica fide credéndum, Christum Jesum homínibus datum esse útique Redemptórem cui fidant, at una simul legislatórem cui obédiant. Ipsum autem evangélia non tam leges condidísse narrant, quam leges condéntem indúcunt: quæ quidem præcépta quicúmque servárint, iídem a divíno Magístro, álias áliis verbis, et suam in eum caritátem probatúri et in dilectióne ejus mansúri dicúntur. Judiciáriam vero potestátem sibi a Patre attribútam ipse Jesus Judæis, de Sábbati requiéte per mirábilem débilis hóminis sanatiónem violáta criminántibus, denúntiat: *Neque enim Pater júdicat quemquam, sed omne judícium dedit Fílio.* In quo id étiam comprehénditur (quóniam res a judício disiúngi nequit) ut præmia et pœnas homínibus adhuc vivéntibus jure suo déferat. At prætérea potéstas illa, quam executiónis vocant, Christo adjudicánda est, útpote cujus império parére omnes necésse sit, et ea quidem denuntiáta contumácibus irrogatióne suppliciórum, quæ nemo possit effúgere.

R. Opórtet illum regnáre, quóniam ómnia subjécit Deus sub pédibus ejus: * Ut sit Deus ómnia in ómnibus. *V.* Cum subjécta fúerint illi ómnia, tunc et ipse Fílius subjéctus erit Patri. Ut sit.

Lectio vj

Verúmtamen ejúsmodi regnum præcípuo quodam modo et spirituále esse et ad spirituália pertinére, cum ea, quæ ex Bíbliis supra protúlimus, verba planíssime osténdant, tum Christus Dóminus sua agéndi ratióne confírmat. Síquidem, non una data occasióne, cum Judæi, immo vel ipsi Apóstoli, per errórem censérent, fore ut Messías pópulum in libertátem vindicáret regnúmque Israël restitúeret, vanam ipse opiniónem ac spem adímere et convéllere; rex a circumfúsa admiránium multitúdine renuntiándus, et nomen et honórem fugiéndo latendóque detrectáre; coram Præside románo edícere, regnum suum *de hoc mundo* non esse. Quod quidem regnum tale in evangéliis propónitur, in quod hómines pœniténtiam agéndo

íngredi parent, íngredi vero néqueant nisi per fidem et baptísmum, qui etsi est ritus extérnus, interiórem tamen regeneratiónem significat atque éfficit; oppónitur unice regno Sátanæ et potestáti tenebrárum, et ab ásseclis póstulat, non solum ut, abalienáto a divítiis rebúsque terrénis ánimo, morum præferant lenitátem et esúriant sitiántque justitiam, sed étiam ut semet ipsos ábnegent et crucem suam tollant. Cum autem Christus et Ecclésiam Redémptor sánguine suo acquisíverit et Sacérdos se ipse pro peccátis hóstiam obtúlerit perpetuóque ófferat, cui non videátur régium ipsum munus utriúsque illíus natúram múneris indúere ac participáre? Túrpiter, ceteróquin, erret, qui a Christo hómine rerum civílium quarúmlibet impérium abjúdicet, cum is a Patre jus in res creátas absolutíssimum sic obtíneat, ut ómnia in suo arbítrio sint pósita. Itaque, auctoritáte Nostra apostólica, festum Dómini Nostri Jesu Christi Regis institúimus, quotánnis, postrémo mensis Octóbris domínico die, qui scílicet Omnium Sanctórum celebritátem próxime antecédit, ubique terrárum agéndum. Item præcípimus, ut eo ipso die géneris humáni Sacratíssimo Cordi Jesu dedicátio quotánnis renovétur.

R. Fecit nos regnum et sacerdótes Deo et Patri suo: * glória et impérium, in sæcula sæculórum. *V.* Ipse est primogénitus mortuórum, et princeps regum terræ. Ipsi glória. Glória Patri. Ipsi glória.

In III Nocturno

Ant. Benedicéntur in ipso * omnes tribus terræ; omnes Gentes magnificábunt eum.

Ps. 71. Deus, judícium tuum Regi da.

Ant. Et ego primogénitum * ponam illum: excélsum præ régibus terræ.

Ps. 88 j. Misericórdias Dómini in ætérnum cantábo.

Ant. Thronus ejus * sicut sol in conspéctu meo: et sicut luna perfécta in ætérnum.

Ps. 88 ij. Si autem derelíquerint fílii ejus legem meam, * et in judíciis meis non ambuláverint.

V. Adorábunt eum omnes reges terræ.

R. Omnes Gentes sérvient ei.

Léctio sancti Evangélii secúndum Joánnem

Lectio vij *Cap. 18, 33-37*

In illo témpore: Dixit Pilátus ad Jesum: Tu es Rex Judæórum? Respóndit Jesus: A temetípso hoc dicis, an álii dixérunt tibi de me? Et réliqua.

Homilía sancti Augustíni Epíscopi

Tract. 51 in Joan. 12-13; et Tract. 117 in Joan. 19-21

Quid magnum fuit Regi sæculórum Regem fíeri hóminum? Non enim Rex Israël Christus ad exigéndum tribútum vel exércitum ferro armándum hostésque visibíliter debellándos; sed Rex Israël, quod mentes regat, quod in ætérnum cónsulat, quod in regnum cælórum credéntes, sperántes amantésque perdúcat. Dei ergo Fílius æquális Patri, Verbum per quod facta sunt ómnia, quod Rex esse vóluit Israël, dignátio est, non promótio; miseratiónis indícium est, non potestátis augméntum. Qui enim appellátus est in terra Rex Judæórum, in cælis est Dóminus Angelórum. Sed Judæórum tantum Rex est Christus, an et Géntium? Imo et Géntium. Cum enim dixísset in prophetía: Ego autem sum constitútus Rex ab eo super Sion montem sanctum ejus, prædicans præcéptum Dómini: ne propter montem Sion solis Judæis eum regem quisquam díceret constitútum, contínuo subjécit: Dóminus dixit ad me: Fílius meus es tu, ego hódie génui te; póstula a me et dabo tibi Gentes hereditátem tuam et possessiónem tuam términos terræ.

R. Factum est regnum hujus mundi Dómini nostri et Christi ejus: * Et regnábit in sæcula sæculórum. *V.* Adorábunt in conspéctu ejus univérsæ famíliæ Géntium; quóniam Dómini est regnum. Et regnábit.

Lectio viij

Tract. 115 in Joan. 18-36

Respóndit Jesus: Regnum meum non est de hoc mundo. Si ex hoc mundo esset regnum meum, minístri mei útique decertárent, ut non tráderer Judæis; nunc autem regnum meum non est hinc. Hoc est quod bonus Magíster scire nos vóluit; sed prius nobis demonstránda fúerat vana hóminum de regno ejus opínio, sive Géntium, sive Judæórum a quibus id Pilátus audíerat: quasi proptérea morte fuísset plecténdus, quod

illícitum affectáverit regnum, vel quóniam solent regnatúris invidére regnántes, et vidélicet cavéndum erat ne ejus regnum sive Románis, sive Judæis esset advérsum. Póterat autem Dóminus quod ait, Regnum meum non est de hoc mundo, ad primam interrogatiónem præsidis respondére, ubi ei dixit, Tu es rex Judæórum? sed eum vicíssim intérrogans, utrum hoc a semetípso díceret, an audísset ab áliis, illo respondénte osténdere vóluit hoc sibi apud illum fuísse a Judæis velut crimen objéctum: patefáciens nobis cogitatiónes hóminum, quas ipse nóverat, quóniam vanæ sunt; eísque post responsiónem Piláti, jam Judæis et Géntibus opportúnius aptiúsque respóndens, Regnum meum non est de hoc mundo.

R. Decem córnua quæ vidísti, decem reges sunt. Hi cum Agno pugnábunt, et Agnus vincet illos, * Quóniam Dóminus dominórum est, et Rex regum. *V.* Regnávit Dóminus Deus noster omnipotens: gaudeámus et exsultémus, et demus glóriam ei. Quóniam. Glória Patri. Quóniam.

Lectio ix de Homilia Dominicæ occurrentis.

Te Deum laudámus.

AD LAUDES

et per Horas

Ant. 1. Suscitábit * Deus cæli regnum quod commínuet et consúmet univérsa regna, et ipsum stabit in ætérnum.

Psalmi de Dominica 1 loco.

2. Dedit ei Dóminus * potestátem et honórem et regnum; et omnes pópuli, tribus et linguæ ipsi sérvient.

3. Exíbunt aquæ vivæ * de Jerúsalem; et erit Dóminus Rex super omnem terram.

4. Magnificábitur * usque ad términos terræ, et erit iste pax.

5. Gens et regnum * quod non servíerit tibi, períbit: et Gentes solitúdine vastabúntur.

Capitulum *Coloss. 1, 12-13*

Fratres: Grátias ágimus Deo Patri, qui dignos nos fecit in partem sortis sanctórum in lúmine, qui erípuit nos de potestáte tenebrárum, et tránstulit in regnum Fílii dilectiónis suæ.

Hymnus

Vexílla Christus ínclyta
Late triúmphans éxplicat:
Gentes adéste súpplices,
Regíque regum pláudite.

Non Ille regna cládibus,
Non vi metúque súbdidit:
Alto levátus stípite,
Amóre traxit ómnia.

O ter beáta cívitas
Cui rite Christus ímperat,
Quæ jussa pergit éxsequi
Edícta mundo cælitus!

Non arma flagrant ímpia,
Pax usque firmat fœdera,
Arrídet et concórdia,
Tutus stat ordo cívicus.

Servat fides connúbia,
Juvénta pubet íntegra,
Pudíca florent límina
Domésticis virtútibus.

Optáta nobis spléndeat
Lux ista, Rex dulcíssime:
Te, pace adépta cándida,
Adóret orbis súbditus.

Jesu, tibi sit glória,
Qui sceptra mundi témperas,
Cum Patre, et almo Spíritu,
In sempitérna sæcula.

Amen.

V. Multiplicábitur ejus impérium.

R. Et pacis non erit finis.

Ad Bened. Ant. Fecit nos Deo * et Patri suo regnum, primogénitus mortuórum, et Princeps regum terræ, allelúja.

Oratio ut supra in I Vesperis.

Et fit Commemoratio Dominicæ occurrentis.

Ad Horas Psalmi de Dominica, ad Primam tamen ut in Festis: et ad eam in Responsorio brevi Versus: Qui primátum in ómnibus tenes.

Ad Tertiam

Capitulum Fratres: Grátias, *ut supra ad Laudes.*

R. br. Data est mihi * Omnis potéstas. Data. In cælo et in terra. Omnis. Glória Patri. Data.

V. Afférte Dómino, famíliæ populórum.

R. Afférte Dómino, glóriam et impérium.

Ad Sextam

Capitulum *Coloss. 1, 16-17*

Omnia per ipsum et in ipso creáta sunt, et ipse est ante omnes, et ómnia in ipso constant. Et ipse est caput córporis Ecclésiæ, qui est princípium, primogénitus ex mórtuis, ut sit in ómnibus ipse primátum tenens.

R. br. Afférte Dómino, * famíliæ populórum. Afférte. *V.* Afférte Dómino glóriam et impérium. Famíliæ. Glória Patri. Afférte.

V. Adorábunt eum omnes reges terræ.

R. Omnes Gentes sérvient ei.

Ad Nonam

Capitulum *Coloss. 1, 19-20*

In ipso complácuit omnem plenitúdinem inhabitáre, et per eum reconciliáre ómnia in ipsum, pacíficans per sánguinem crucis ejus sive quæ in terris, sive quæ in cælis sunt, in Christo Jesu Dómino nostro.

R. br. Adorábunt eum * Omnes reges terræ. Adorábunt. *V.* Omnes Gentes sérvient ei. Omnes. Glória Patri. Adorábunt.

V. Multiplicábitur ejus impérium.

R. Et pacis non erit finis.

In II Vesperis

Omnia ut in I Vesperis, præter sequentia:

V. Multiplicábitur ejus impérium.

R. Et pacis non erit finis.

Ad Magnif. Ant. Habet in vestiménto * et in fémore suo scriptum: Rex regum, et Dóminus dominántium. Ipsi glória et impérium, in sæcula sæculórum.

Et fit Commemoratio Dominicæ occurrentis.

Completorium de Dominica.

AD MISSAM

Introitus *Apoc. 5, 12; 1, 6*

Dignus est Agnus, qui occísus est, accípere virtútem, et divinitátem, et sapiéntiam, et fortitúdinem, et honórem. Ipsi glória et impérium in sæcula sæculórum. *Ps. 71, 1.* Deus, judícium tuum Regi da: et justítiam tuam Fílio Regis. *V.* Glória Patri.

Oratio

Omnípotens sempitérne Deus, qui in dilécto Fílio tuo, universórum Rege, ómnia instauráre voluísti: concéde propítius; ut cunctæ famíliæ Géntium, peccáti vúlnere disgregátæ, ejus suavíssimo subdántur império: Qui tecum.

Et fit Commemoratio Dominicæ occurrentis.

Léctio Epístolæ beáti Pauli Apóstoli ad Colossénses

Coloss. 1, 12-20

Fratres: Grátias ágimus Deo Patri, qui dignos nos fecit in partem sortis sanctórum in lúmine, qui erípuit nos de potestáte tenebrárum, et tránstulit in regnum Fílii dilectiónis suæ, in quo habémus redemptiónem per sánguinem ejus, remissiónem peccatórum. Qui est imágo Dei invisíbilis, primogénitus omnis creatúræ; quóniam in ipso cóndita sunt univérsa in cælis et in terra, visibília et invisibília, sive throni, sive dominatiónes, sive principátus, sive potestátes: ómnia per ipsum, et in ipso creáta sunt, et ipse est ante omnes, et ómnia in ipso constant. Et ipse est caput córporis Ecclésiæ, qui est princípium, primogénitus ex mórtuis, ut sit in ómnibus ipse primátum tenens; quia in ipso complácuit omnem plenitúdinem inhabitáre, et per eum reconciliáre ómnia in ipsum, pacificans per sánguinem crucis ejus sive quæ in terris, sive quæ in cælis sunt, in Christo Jesu Dómino nostro.

Graduale Ps. 71, 8 et 11 Dominábitur a mari usque ad mare, et a flúmine usque ad términos orbis terrárum. *V.* Et adorábunt eum omnes reges terræ: omnes Gentes sérvient ei.

Allelúja, allelúja. *V. Dan. 7, 14* Potéstas ejus, potéstas ætérna, quæ non auferétur: et regnum ejus, quod non corrumpétur. Allelúja.

In Missis votivis post Septuagesimam, omissis Allelúja *et Versu sequenti, dicitur.*

Tractus Ps. 88, 27-28 et 30 Ipse invocábit me: Pater meus es tu: Deus meus, et suscéptor salútis meæ. *V.* Et ego primogénitum ponam illum: excélsum præ régibus terræ. *V.* Et ponam in sæculum sæculi semen ejus: et thronum ejus sicut dies cæli.

Tempore autem Paschali omittitur Graduale, et ejus loco dicitur:

Allelúja, allelúja. *V. Dan. 7, 14* Potestas ejus, potéstas ætérna, quæ non auferétur: et regnum ejus, quod non corrumpétur. Allelúja. *V. Apoc. 19, 16* Habet in vestiménto et in fémore suo scriptum: Rex regum, et Dóminus dominántium.

✠ Sequéntia sancti Evangélii secúndum Joánnem

Cap. 18, 33-37

In illo témpore: Dixit Pilátus ad Jesum: Tu es Rex Judæórum? Respóndit Jesus: A temetípso hoc dicis, an álii dixérunt tibi de me? Respóndit Pilátus: Numquid ego Judæus sum? Gens tua et pontífices tradidérunt te mihi; quid fecísti? Respóndit Jesus: Regnum meum non est de hoc mundo. Si ex hoc mundo esset regnum meum, minístri mei útique decertárent, ut non tráderer Judæis; nunc autem regnum meum non est hinc. Dixit ítaque ei Pilátus: Ergo Rex es tu? Respóndit Jesus: Tu dicis quia Rex sum ego. Ego in hoc natus sum, et ad hoc veni in mundum, ut testimónium perhíbeam veritáti; omnis qui est ex veritáte, audit vocem meam.

Credo.

Offertorium Ps. 2, 8 Póstula a me, et dabo tibi Gentes herditátem tuam, et possessiónem tuam términos terræ.

Secreta

Hóstiam tibi, Dómine, humánæ reconciliatiónis offérimus: præsta, quæsumus; ut Quem sacrifíciis præséntibus immolámus, Ipse cunctis Géntibus unitátis et pacis dona concédat, Jesus Christus Fílius tuus Dóminus noster: Qui tecum.

Et fit Commemoratio Dominicæ occurrentis.

Præfatio

Vere dignum et justum est, æquum et salutáre, nos tibi semper, et ubíque grátias ágere: Dómine sancte, Pater omnípotens, ætérne Deus: Qui unigénitum Fílium tuum

Dóminum nostrum Jesum Christum, Sacerdótem ætérnum et universórum Regem, óleo exsultatiónis unxísti: ut seípsum in ara crucis, hóstiam immaculátam et pacíficam ófferens, redemptiónis humánæ sacraménta perágeret: et suo subjéctis império ómnibus creatúris, ætérnum et universále regnum, imménsæ tuæ tráderet Majestáti: regnum veritátis et vitæ; regnum sanctitátis et grátiæ; regnum justítiæ, amóris et pacis. Et ídeo. . . .

Communio Ps. 28, 10 et 11 Sedébit Dóminus Rex in ætérnum: Dóminus benedícet pópulo suo in pace.

Postcommunio

Immortalitátis alimóniam consecúti, quæsumus, Dómine: ut, qui sub Christi Regis vexíllis militáre gloriámur, cum Ipso, in cælésti sede, júgiter regnáre possímus: Qui tecum.

Et fit Commemoratio Dominicæ occurrentis, cujus Evangelium legitur in fine.

ELOGIUM PRO MARTYROLOGIO ROMANO

Sabbato ante Dominicam ultimam Octobris

Festum Dómini Nostri Jesu Christi Regis.

URBIS ET ORBIS

Dominica ultima Octobris

FESTUM DOMINI NOSTRI IESU CHRISTI REGIS

Sanctissimus Dominus Noster Pius Papa undecimus, ex Sacrae Rituum Congregationis consulto, praesens Officium cum Missa et Elogium pro Martyrologio Romano adprobavit; illudque in Festo primario Domini Nostri Iesu Christi Regis, sub ritu duplici primae classis, Dominica ultima Octobris ab Ecclesia universali adhibendum iussit: servatis Rubricis. Contrariis non obstantibus quibuscumque. Die 12 decembris 1925.

✠ A. Card. Vico, Ep. Portuen. et S. Rufinae,
S. R. C. Praefectus.

L. * S.

Alexander Verde, S. R. C. *Secretarius.*

ACTA PII PP. XI.

LITTERAE ENCYCLICAE

AD VENERABILES FRATRES PATRIARCHAS, PRIMATES, ARCHIEPISCOPOS, EPISCOPOS ALIOSQUE LOCORUM ORDINARIOS PACEM ET COMMUNIONEM CUM APOSTOLICA SEDE HABENTES: DE SANCTO FRANCISCO ASSISIENSI SEPTINGENTESIMO AB EIUS OBITU EXEUNTE ANNO.

PIUS PP. XI

VENERABILES FRATRES

SALUTEM ET APOSTOLICAM BENEDICTIONEM

Rite expiatis in hac Alma Urbe atque ad perfectioris vitae institutum excitatis animis plurimorum Iubilaeo magno—cuius quidem toto orbe fruendi facultatem in finem vertentis anni prorogavimus—iam ad maximas utilitates vel quaesitas inde vel speratas cumulus quidam videtur Nobis accessurus ex ea quae ubique gentium apparatur de Francisco Assisiensi commemoratio sollemnis, septimo exeunte saeculo cum terrestre exsilium caelesti patria feliciter mutavit. Hominem, non tam turbulentae aetati suae quam christianae omnium temporum societati emendandae divinitus datum, cum Actioni catholicae, quam vocant, proximus decessor Noster caelestem Patronum attribuerit, eos sane decet filios Nostros, qui in ea provincia secundum praecepta Nostra desudant, ita, cum creberrima Francisci subole concinentes, eius et acta et virtutes et spiritum revocare atque extollere, ut, commenticia illa Seraphici viri specie reiecta, quae aut recentiorum errorum fautoribus aut urbanis lautisque hominibus ac mulieribus arridet, quam ipse in se retulit sanctitatis formam, ad evangelicae castitatem simplicitatemque doctrinae compositam, christifideles omnes eandem imitentur atque induant. Huc enim et sacros ritus et publicas ferias et recitationes et contiones, per saecularis anni decursum, spectare cupimus, ut, qualis ex naturae gratiaeque donis, ad absolutissimam sui proximorumque perfectionem mirifice adhibitis, Patriarcha Seraphicus exstitit, talis omnino, nec alius aut dissimilis, germanae pietatis significationibus celebretur. Quodsi temere facit quisquis adscitos in caelestem patriam sanctitatis heroas inter se comparat, quorum alios ad aliud Spiritus Paraclitus munus ad aliamque causam apud

mortales obeundam delegit—quae quidem comparatio, ab incompositis animorum motibus plerumque profecta, omni est fructu vacua inque Deum ipsum sanctitatis auctorem iniuriosa —videtur tamen nullus fuisse, in quo Christi Domini imago et evangelica vivendi forma similior, quam in Francisco, atque expressior eluxerit. Propterea, qui se ipse appellavit *magni Regis Praeconem,* idem recte *alter Christus* nuncupatus est, quod se quasi reviviscentem Christum aequalium suorum societati et saeculis praestitit futuris: unde consecutum, ut is vivat hodie ante oculos hominum in omnemque victurus sit posteritatem. Quod ipsum iam quis miretur, quando ii, qui primi ex aequalibus eius temporis de vita et rebus Patris sui Legiferi scripsere, hunc paene maiorem augustioremque quam pro humana natura existimarunt: quando decessores Nostri, qui Francisco familiariter usi sunt, in populi salutem Ecclesiaeque praesidium a Deo illum providenter missum agnoscere non dubitarunt? Cur vero, tam diuturno a Seraphici viri obitu intervallo, catholicorum in eum pietas atque ipsorum acatholicorum admiratio novo quodam ardore effervescit, nisi quod eius forma haud minore hodie, quam ante, claritate mentibus collucet, eiusque vis ac virtus, ad medendum populis cum plurimum adhuc possit, in id advocata desideratur? Etenim emendatrix ipsius actio ad humani generis universitatem sic pertinuit, ut, praeter restitutam late fidei morumque integritatem, evangelicae caritatis iustitiaeque rationes communem ac socialem, ut aiunt, vitam multo interius pervadendo temperarent.

Eventi igitur, quod adesse properat, amplitudini ac faustitati aptissime congruit, ut, vobis, Venerabiles Fratres, alloquii Nostri nuntiis atque interpretibus, per Assisiensis Patriarchae documenta vitaeque exempla hac temporis reique opportunitate salutariter revocata, franciscalem spiritum, qui ab evangelico sensu atque habitu nihil prorsus abest ac distat, in christiano populo excitemus. Placet enim contentione pietatis cum proximis certare decessoribus Nostris, qui nullam siverunt praecipuorum eius vitae dierum facinorumque saecularem praeterire memoriam, quin apostolici auctoritate magisterii illustrarent fidelibusque agendam decernerent. In quo maxima cum animi voluptate meminimus—ac nequeunt Nobiscum non meminisse quiqui florentem excesserunt aetatem—in Franciscum eiusque

instituta ubique gentium incensa fuisse popularium studia per Encyclicas Litteras *Auspicato,* a Leone XIII quarto ac quadragesimo ante anno datas, cum septimum pariter ab Assisiensis viri ortu saeculum compleretur: quae quidem studia quandoquidem in multiplices pietatis significationes et in optatam quandam animorum erupere renovationem, minime intellegimus cur proximi eventi gravitate paris exitus par esse non debeat. Quin etiam longe superiorem portendunt quae sunt in praesens christianae societatis tempora. Quem enim fugiat, bona spiritus pluris fieri communiter caepisse, et populos, superioris aetatis experientiâ, doctos nisi ab reditu ad Deum nihil quietis sibi ac securitatis sperandum, ad unam salutis causam Ecclesiam catholicam suspicere? At praeterea cum saecularibus hisce sollemnibus, quae ab spiritu paenitentiae caritatisque seiungi non possunt, nonne prolata ad orbem terrarum romani Iubilaei venia, de qua diximus, auspicato concurrit?

In comperto est, Venerabiles Fratres, quam difficilis quamque acerba Francisco aetas contigerit. Esto, christianam fidem tum in populo altius esse defixam: cuius quidem rei argumento est, non tam conductos milites quam ipsos omnis ordinis cives, ad liberandum Christi Sepulcrum, signa in Palaestinam, sacro impetu, intulisse. At tamen in agrum dominicum obrepere sensim haereses ac serpere, vel ab notis auctoribus vel ab occultis circulatoribus propagatae, qui, vitae austeritatem assimulatamque virtutis disciplinaeque speciem ostentando, facile simplices debilesque decepere homines: inde infesti quidam rebellionis igniculi in multitudines insinuari. Si qui autem, privatorum maculis Ecclesiae Dei inustis, se ad hanc emendandam divinitus vocatos superbe censuerunt, haud ita multo post, cum doctrinas auctoritatemque Apostolicae Sedis reiecissent, liquido apparuit quibus ii consiliis regerentur; expedite vero ad libidinem et luxuriam, ad ipsamque rerum publicarum perturbationem, concussis religionis, dominii, familiae civitatisque fundamentis, plerosque eorum devenisse constat. Scilicet id tum evenit, quod hac illac plus semel saeculorum decursu, ut conflatae in Ecclesiam inque civitatem seditiones pari gradu, altera alteram iuvante, procederent. Verum, licet catholica fides in animis aut incolumis aut non omnino ob-

scurata consisteret, cum evangelici spiritus paene defecissent, tum Christi caritas in societate hominum adeo deferbuerat ut quasi restincta videretur. Nam, ut de eorum contentionibus sileamus qui hinc cum Imperio, illinc cum Ecclesia facerent, intestinis Italicae urbes bellis lacerabantur, seu vellent nonnullae se ab dominatu unius in civilem liberatem vindicare, seu aliae ex maioribus alias sibi minores subigere niterentur, seu factiones in una eademque civitate de principatu certarent: unde immanes utrimque caedes, incendia, expilationes direptionesque locorum, exsilia, rerum bonorumque publicationes. Iniquissima plurimorum fortuna, cum inter dominos et clientes, maiores, quos vocabant, et minores, eros et colonos, nimio plus dispares intercederent rationes, quam ipsa pateretur humanitas, et tenuiores e populo a potentioribus opprimi atque impune vexari solerent. Abrepti porro amore sui suarumque rerum studio, quotquot e miserrima plebe non erant, insatiabili divitiarum cupiditate exardescere; sumptuariis alicubi legibus nequiquam latis, insanum vestium, epularum deliciarumque omne genus iactare atque ostentare apparatum; paupertatem pauperesque contemptui habere; animo ab leprosis, tum frequentibus, esse aversissimo eosdemque segregatos neglegere: a qua sane tanta fruendi bonis voluptatibusque libidine ne ii quidem vacabant—etsi satis multi e clero morum austeritate commendabantur—qui religiosius vacare debuerant. Quamobrem usu venerat, ut magnos sibi quisque et uberes quaestus omnibus ex rebus, unde licuisset, hauriret ac constitueret; non modo igitur pecuniâ per vim extorquendâ vel iniquo fenore exigendo, sed etiam publica munera, honores, iustitiae administrationem, vel ipsam reis impunitatem venditando, rem familiarem non pauci augebant atque exaggerabant. Nec vero tacuit Ecclesia nec a puniendo se abstinuit: at, quantumne id profuturum erat, quando vel Imperatores, publico pessimoque exemplo, Apostolicae Sedis anathemata provocabant contumaciterque spernebant? Monasticum quidem institutum, quod tam laetos ad maturitatem fructus perduxerat, mundano respersum pulvere, ad resistendum repugnandumque minus poterat; quodsi per novos religiosorum vivorum Ordines ecclesiasticae disciplinae aliquantum praesidii accessit ac firmamenti, multo tamen copiosiore et lucis et caritatis effusione laborantem hominum societatem reparari oportebat.

Itaque eiusmodi, quam adumbravimus, societati cum illustrandae, tum ad incorruptam evangelicae sapientiae speciem reducendae, divino consilio Assisiensis apparuit idemque effulsit Solis instar, quemadmodum cecinit Alighierius:[1] quae ipsa demum est Thomae a Celano sententia, scribentis: "Radiabat velut stella fulgens in caligine noctis et quasi mane expansum super tenebras".[2]

Adulescens uberiore quodam et vehementiore ingenio, fertur, pretiosis indutus vestibus, delicatis ac iucundis, quibus uteretur, comitibus caenas apponere lautissimas et inter hilariores cantus urbis suae obire vias consuevisse, integritate tamen morum, castitate sermonum divitiarumque contemptu commendatus. Qui, post Perusinae captivitatis ac morbi cuiusdam molestias cum se interius immutatum non sine admiratione sensisset, nihilo secius, ut ex Dei veluti manibus elaberetur, heroicos oppetiturus casus in Apuliam contendit. Verum, cum iter faceret, haud, ambiguo Dei monitu Assisium redire iussus est, ubi, quid sibi agendum foret, doceretur; postquam vero dubitationibus diu aestuavit, et divino afflatu et audito inter sacrum sollemne illo Evangelii loco, qui ad Apostolorum missionem vitaeque genus pertinebat, intellexit, se "ad formam Sancti Evangelii" vivere et Christo servire oportere. Iam tum, igitur, cum Christo coniungi arctissime eique omnino similis effici aggressus est; et "totum viri Dei studium, tam publicum quam privatum, circa crucem Domini versabatur; et a primaevo temporis, quo Crucifixo coeperat militare, diversa circa eum crucis mysteria praefulserunt".[3] Vere bonus is miles et eques Christi, pro nobilitate et generositate animi, fuit; qui ne qua in re cum Domino suo et ipse et discipuli sui discreparent, praeterquam quod evangelicum codicem, oraculi causa, adire ac consulere inter deliberandum solebat, legem Ordinum, quos condidit, cum evangelio ipso itemque religiosam suorum vitam cum apostolica vita unus adaequavit. Quapropter in Regulae fronte recte inscripsit: "Regula et vita Minorum fratrum haec est, scilicet Domini nostri Iesu Christi sanctum Evangelium observare. . . ."[4] Iam, ut rem pressius ingrediamur, videamus, Venerabiles Fratres, quam praeclara perfectissimarum virtutum exercitatione se Franciscus ad in-

[1] *Par.* XI.
[2] *Leg.* I, n. 37.
[3] Th. a Cel., *Tract. de mirac.*, n. 2.
[4] *Reg. Fr. Minorum*, initio.

serviendum divinae misericordiae consiliis pararit idoneumque publicae emendationis administrum praestiterit.

Quonam studio flagraret noster evangelicae paupertatis, si mente facilius fingimus, describere tamen censemus perarduum. Ipsum nemo ignorat ad opitulandum egenis fuisse naturâ proclivem, et, teste Bonaventura, tantae plenum benignitatis, ut, "iam Evangelii non surdus auditor", decrevisset, nulli se mendico stipem negaturum, quisquis praesertim in petendo "divinum allegaret amorem";[5] at vero naturam cumulate gratia perfecit. Itaque, interiore Dei impulsu, reiectum olim pauperem, paenitentia commotus, statim conquirere eiusque misericorditer atque abunde allevare inopiam; iuvenibus stipatus cum aliquando post laetum convivium per urbem concinendo cursitaret, consistere subito, per summam spiritus dulcedinem a corpore abstractus, rogantibusque, ubi se recepit, comitibus uxoremne cogitaret, respondere illico ardenterque eos recte dixisse, cum uxorem, qua nulla sane nobilior et ditior et pulcrior, ducere sibi proponeret: quibus quidem verbis seu paupertatem seu religionem praecipuo paupertatis cultu innixam intellegebat. Etenim a Christo Domino, qui propter nos egenus factus est, cum esset dives, ut illius inopia divites essemus,[6] divinam illam sapientiam didicit, quam nulla unquam humanae sapientiae commenta delebunt, quaequa sancta novitate res una omnes instaurare potest. Docuerat sane Iesus: *Beati pauperes spiritu;*[7] *Si vis perfectus esse, vade, vende quae habes, et da pauperibus, et habebis thesaurum in caelo: et veni, sequere me;*[8] eiusmodi autem paupertatem, quae, utpote posita in ea voluntaria studiosaque rerum omnium iactura quam quis Spiritus Sancti instinctu suscipiat, invitae illi et morosae et ostentatae veterum quorundam philosophorum omnino repugnat, ita amplexus est noster, ut dominam et matrem et sponsam reverenter amanterque appellaret. Ad rem sanctus Bonaventura: "Nemo tam auri quam ipse cupidus paupertatis, nec thesauri custodiendi sollicitior ullus quam iste huius evangelicae margaritae".[9] Ac Franciscus ipse, cum in lege Ordinis propria singularem prorsus eius virtutis exercitationem suis commendat ac praecipit, quanti eam faceret,

[5] *Leg.* mai., c. 1, n. 1.
[6] II *Cor.*, viii, 9.
[7] Matth., V, 3.
[8] Matth., XIX, 21.
[9] *Leg. mai.*, c. 7.

quantopere adamaret, perspicuis profecto verbis ostendit: "Haec est illa celsitudo altissimae paupertatis, quae vos, carrissimos fratres meos, haeredes et reges Regni caelorum instituit, pauperes rebus fecit, virtutibus sublimavit. Haec sit portio vestra; . . . cui . . . totaliter inhaerentes, nihil aliud pro nomine Domini nostri Iesu Christi in perpetuum sub caelo habere velitis".[10] Atque idcirco Franciscus paupertatem amavit praecipue, quod eam consideraret Deiparae familiarem et Christi Iesu non tam familiarem quam Sponsam in ligno Crucis adscitam, et ab hominibus deinde oblitteratam et mundo valde amaram atque importunam. Quae cum secum ipse reputaret, mirum quantum consueverat lacrimarum edere ac ploratuum. Iam quis insigni isto hominis spectaculo non commoveatur, qui ex paupertatis amore pristinis lautitiarum suarum sociis aliisque non paucis insaniisse visus est? Quid quod posteros, vel ab evangelicae perfectionis captu usuque alienissimos, huius tanti paupertatis amatoris auctior in dies admiratio perculit et nostrae homines aetatis percellit? Cui quidem posteritati omnino Aligherius praeivit, cantu illo[11] de sponsalibus inter Franciscum et Paupertatem initis, in quo nescias utrum magis mirere, granditatemne elationemque sententiarum, an corminis mollitudinem ac venustatem.

Iamvero quae in mente animoque Francisci paupertatis et notio altissima et generosa insidebat cupiditas, externorum dumtaxat bonorum abdicatione terminari ac circumscribi non poterat. Nam cui liceat germanam ad Christi Domini exemplum adipisci ac profiteri paupertatem, nisi se spiritu pauperem seque humilitatis virtute pussillum effecerit? Quod cum probe teneret noster, alteram virtutem ab altera nunquam dissociando, utramque simul consalutat ac salvere iubet: "Domina sancta paupertas, Dominus te salvet cum tua sorore sancta humilitate. . . . Sancta paupertas confundit omnem cupiditatem et avaritiam et curas huius saeculi. Sancta humilitas confundit superbiam et omnes homines huius mundi et omnia quae in mundo sunt".[12] Franciscum autem uno ut verbo depingat, aurei *De Imitatione Christi* libri scriptor humilem appellat: "Quantum unusquisque est in oculis tuis (Deus), tantum est

[10] *Reg. Fr. Min.*, c. 6.
[11] *Par.* XI.
[12] Opusc. *Salutatio virtutum* (Ed. 1904), p. 20 et seq.

et non amplius, ait humilis S. Franciscus".[13] Cui profecto fuit curae potissimum, ut, tamquam omnium minimum ac postremum, submisse se gereret. Itaque, inde ab inito emendatioris vitae curriculo, cupere is vehementer ludibrio ac risui esse hominibus; etsi Conditor Paterque Minorum Legifer erat, unum tamen aliquem ex suis moderatorem ac dominum deligere, a cuius nutu penderet; vixdum licuit, nullis suorum precibus fletibusque devictus, summum Ordinis magistratum deponere "ad servandam humilitatis sanctae virtutem", et permanere "exinde subditus usque ad mortem, humilius agens quam aliquis aliorum";[14] oblatum saepe a Purpuratis Patribus primoribusque civitatis liberale magnificentissimumque hospitium abnuere ac recusare; reliquos homines aestimare quamplurimi et omni honoris testimonio prosequi, factus "inter peccatores quasi unus ex eis". Namque peccatorum maximus ipse sibi videbatur, dicere solitus, si quam sibi Deus adhibuerat misericordiam, eandem scelesto alicui homini praestitisset, hunc decies tanto perfectiorem fuisse evasurum, praetereaque Deo dumtaxat tribuendum, a quo unice profectum esset, quicquid in se honesti ac boni reperiebatur. Qua de causa privilegia et charismata, quae hominum existimationem ac laudem parere sibi possent, atque in primis Stigmata Domini Iesu in suo corpore impressa divinitus, omni occulere contentione studuit; si quando autem privatim publiceve dilaudaretur, non tam se ipse putabat ac fatebatur contemptu contumeliisque dignum, quam incredibili quodam maerore, non sine gemitibus lamentisque, angebatur. Quid quod se indignum adeo existimavit, ut sacerdotio initiari noluerit? In hoc ipso igitur humilitatis quasi fundamento Ordinem Minorum niti voluit ac consistere. Quodsi hortationibus mirae sapientiae plenis suos iterum iterumque docebat, cur non liceret ulla de re, nedum de virtutibus gratiisque caelestibus, gloriari, in primis tamen eos ex fratribus admonebat et pro opportunitate obiurgabat, quibus sua ipsorum officia periculum inanis gloriae superbiaeque facesserunt, ut divini verbi praecones, ut litterarum optimarumque artium peritos, ut coenobiorum provinciarumque moderatores. Longum sane est singula persequi, sed hoc unum commemorare libet: humilitatem Franciscum

[13] L. III, c. 50.

[14] Th. a Cel., *Leg.* II, n. 143.

ex Christi exemplis ac verbis[15] in suos, quasi peculiarem Ordinis notam, derivasse; fratres enim suos "voluit vocari *Minores,* et praelatos sui Ordinis dici *ministros,* ut et verbis uteretur evangelii, quod observare promiserat, et ex ipso nomine discerent discipuli eius, quod ad discendam humilitatem ad scholas humilis Christi venissent".[16]

Vidimus, Seraphicum virum, ex ipsa quae in mente sua inesset paupertatis absolutissimae notione, tam se pusillum humilemque praestitisse, ut, vel cum Ordini praesideret, alicui uni —immo, ut addamus, fere omnibus—candida cum simplicitate obtemperaret; quisquis enim semet non abnegat, nec arbitrium abiicit suum, non is profecto dicendus aut se quibusvis rebus despoliasse aut demisso fieri animo posse. Itaque noster voluntatis libertatem, munus ceteris praecellentissimum a Deo Creatore humanae naturae tributum, Iesu Christi Vicario per obedientiae votum ultro addixit permisitque totam. O quam faciunt inepte, quam longe ab Assisiensis cognitione recedunt qui, ut suis commentis erroribusque serviant, Franciscum quendam fabricantur ac fingunt—incredibile dictu—cum ecclesiasticae intolerantiorem disciplinae, tum de ipsis fidei doctrinis nihil omnino curantem, tum etiam praecursorem ac praenuntium multiplicis illius, quae ab recentioris aevi initio iactari coepit, ementitae libertatis, unde tanta Ecclesiae civitatisque exstitit perturbatio. Iam mirificis exemplis ipse suis, quam arcte cum Ecclesiae hierarchia, cum Apostolica hac Sede et cum Christi doctrina cohaereret, Praeco magni Regis catholicos doceat acatholicosque universos. Etenim, ut e litterarum monumentis illius aetatis, iisque fide dignissimis, constat, "venerabatur sacerdotes, et omnem ecclesiasticum ordinem nimio amplexabatur affectu";[17] "hoc . . . ipse *vir catholicus et totus apostolicus* in praedicatione sua principaliter monuit, ut Romanae Ecclesiae fides inviolabiliter servaretur, et ob Dominici Sacramenti, quod ministerio sacerdotum conficitur, dignitatem, in summa sacerdotalis ordo reverentia teneretur. Sed et divinae legis doctores et omnes ecclesiasticos ordines docebat summopere reverendos".[18] Quod autem popularibus e suggestu tradebat, id ipsum fratribus suis multo inculcavit

[15] Matth., XX, 26-28; Luc. XXII, 26.
[16] S. Bonav., *Leg. mai.,* c. 6, n. 5.
[17] Th. a Cel., *Leg.* I, n. 62.
[18] Iulian. a Spira, *Vita S. Fr.,* n. 28.

vehementius; quos monere identidem consueverat—et Testamento illo suo, et moriturus etiam atque etiam monuit—praelatis et clericis, in sacri ministerii exercitatione, modeste parerent cum iisque filios pacis se gererent. At vero, quod hoc in genere caput est, cum primum propriam sui Ordinis legem Seraphicus Patriarcha condidisset ac conscripsisset, nihil paene morae interiecit, quominus eam Innocentio III, coram cum prioribus undecim discipulis sistens, adprobandam subiiceret. Immortalis autem memoria Pontifex, verbis et conspectu pauperrimi humillimique hominis mirifice affectus divinoque afflatus spiritu, cum Franciscum peramanter complexus esset, tum exhibitam sibi legem apostolica auctoritate sanxit, fecitque praeterea novis operariis praedicandae paenitentiae potestatem: cui quidem Regulae paulo immutatae, testis historia est Honorium III, Francisci rogatu, confirmationis robur addidisse. Regulam autem et vitam Fratrum Minorum Seraphicus Pater huiusmodi vult esse, ut iidem "Domini Nostri Iesu Christi sanctum Evangelium" observent, "vivendo in obedientia, sine proprio et in castitate", non ad arbitrium quidem suum suamque interpretationem, sed ad nutum Romanorum Pontificum, qui canonice electi sint. Quicumque vero cupiunt "hanc vitam accipere. . . . Ministri . . . diligenter examinent eos de fide catholica et ecclesiasticis sacramentis, et si haec omnia credant, et velint ea fideliter confiteri, et usque in finem firmiter observare"; qui in Ordinem cooptati sint, ne inde ullo pacto discedant "iuxta mandatum Domini Papae". Clericis praecipitur, ut divina obeant officia "secundum ordinem Sanctae Romanae"; fratribus in universum, ne in territorio alicuius episcopi, huius iniussu, contionentur, neve sacrarum virginum coenobia, ministerii causâ, nisi peculiarem Apostolica Sedes veniam fecerit, ingrediantur. Nec minorem Apostolicae Sedis reverentiam atque observantiam ea redolent, quae de Cardinali protectore postulando Franciscus habet: "Per obedientiam iniungo Ministris, ut petant a Domino Papa unum de Sanctae Romanae Ecclesiae Cardinalibus, qui sit gubernator, protector et corrector istius Fraternitatis; ut semper subditi et subiecti pedibus eiusdem Sanctae Romanae Ecclesiae, stabiles in fide catholica, . . . sanctum Evangelium Domini nostri Iesu Christi, quod firmiter promisimus, observemus".[19]

[19] *Reg. Fr. Minor.*, passim.

Nec silere de illa decet, quam Seraphicus vir "diligebat praecipue pulchritudinem et munditiam honestatis", scilicet de ea spiritus corporisque castitate, quam acerbissima sui ipsius maceratione custodiebat ac tuebatur. Ipsum vidimus, cum adulescens festive eleganterque ageret, a quavis vel verborum turpitudine abhorruisse. Attamen, statim atque inania saeculi delectamenta abiecit, iam tum sensus acerrime cohibere coepit, et, si quando voluptariis pulsari agitarique eum motibus contigit, sese aut inter dumos volutare aut, summa hieme, in rigidissimas aquas demergere non dubitavit. Explorata, ceteroqui, res est, nostrum, qui homines ad evangelicae vitae institutum revocare studeret, hortari omnes solitum "ut amarent et timerent Deum atque poenitentiam agerent de peccatis",[20] exemploque suo omnibus paenitentiae auctorem suasoremque exstitisse. Is enim cilicium carni adhibere, tunica rudi ac paupere uti, nudis pedibus incedere, subnixis lapide lignove cervicibus cubare, cibum capere qui mortem dumtaxat arceret, eundemque aquae et cineri plerumque admixtum ut male saperet, immo etiam maiorem anni partem fere ieiunus traducere. Corpus praeterea, quod cum iumento onerario comparabat, aspere duriterque, seu satis firma seu aegra esset valetudine, tractare, et duplicata quidem castigatione, si quid calcitrare videretur; postremis autem vitae suae annis, cum, factus Christo simillimus, per Stigmata quasi cruci affixus esset et multiplici morborum vi torqueretur, ne tunc quidem corpori suo aliquid solacii indulsit ac quietis. Nec minus curavit, ut sui austeritati et paenitentiae assuescerent, quamquam—in quo unice "dissona fuit manus a lingua in patre sanctissimo"[21]—eos iubendo monuit, ab immodica abstinentia corporisque afflictatione temperarent.

Haec autem omnia ex uno eodemque divinae caritatis fonte ac capite fluxisse quis pro manifesto non habet? Siquidem, ut Thomas a Celano scripsit,[22] "amore divino fervens . . . studebat semper ad fortia mittere manum, et dilatato corde viam mandatorum Dei ambulans, perfectionis summam attingere cupiebat", et, teste Bonaventura,[23] "totus . . . quasi quidam carbo ignitus divini amoris flamma videbatur absorptus"; nec deerant qui vim lacrimarum profunderent, cum

[20] *Leg.* Trium Sociorum, n. 33 et seqq.
[21] Th. a Cel., *Leg.* II, n. 129.
[22] *Leg.* I, n. 55.
[23] *Leg. mai.*, c. 9, n. 1.

eum cernebant "ad tantum ebrietatem divini amoris tam cito venisse".[24] Divina autem eiusmodi caritas ita in proximos redundavit, ut inopes homines, in iisque miserrimos leprosos, a quibus ante, cum adolesceret, naturâ abhorrebat, sui ipsius victor, praecipua sit benignitate, complexus, horumque servitio et curationi se totum suosque addixerit ac manciparit. Nec minore voluit alumnos suos fraterna inter se caritate diligere; quare franciscalis familia, quasi quaedam "caritatis nobilis structura surrexit, in qua vivi lapides, ex omnibus mundi partibus coacervati, aedificati sunt in habitaculum Spiritus Sancti".[25]

Libuit, Venerabiles Fratres, in hac quasi contemplatione altissimarum virtutum aliquanto morari diutius, quia, per haec quidem tempora, plurimi, quos laicismi pestis infecit, heroas nostros germana sanctitatis luce ac gloria exuere consueverunt, ut eos ad naturalem quandam praestantiam inanisque cuiusdam professionem religiositatis deprimendo, tamquam de disciplinarum optimarumque artium processu, de beneficentiae institutis, de patria sua, de universo hominum genere praeclare meritos dumtaxat praedicent atque extollant. Ac mirari nunquam desinimus, quidnam talis Francisci, quem dimidiatum atque adeo simulatum dixeris, admiratio recentioribus eius amatoribus profutura sit, quotquot aut divitias lautitiasque aucupantur aut compita urbium, choreas, spectacula munduli ac concinni celebrant aut in voluptatum caeno volutantur aut Christi Ecclesiaeque disciplinam ignorant, reiiciunt. Huc illud quadrat aptissime: "Quem delectat sancti alicuius meritum, delectare debet par circa cultum Dei obsequium. Quare aut imitari debet, si laudat; aut laudare non debet si imitari detrectat; et qui sanctorum merita admiratur, mirabilis ipse vitae sanctitate reddatur".[26]

Itaque ad aequalium suorum emendationem et salutem inque universae Ecclesiae praesidium eo, quod diximus, munitus robore virtutum, Franciscus auspicato vocatur. Ad Aedem Damiani, ubi per suspiria ac gemitus orare solitus erat, vocem ipse ter e caelo demissam audierat: I, Francisce, labentem

[24] *Leg.* Trium Sociorum, n. 21.
[25] Th. a Cel., *Leg.* I, n. 38 et seqq.
[26] Brev. Rom. d. 7 Nov.: lect. IV.

refice domum meam.[27] Arcanam rei significationem cum nequaquam intellexisset, utpote qui tam demisso esset animo et sese ad maxima quaeque minus putaret idoneum, miserentissimum tamen Domini consilium ex oblata sibi divinitus specie Francisci inclinatum Lateranense templum humeris suis sustinentis clarius Innocentius III coniiciendo perspexit. Seraphicus igitur vir, duplici condito Ordine, altero hominibus, altero mulieribus ad evangelii perfectionem evehendis, italicas urbes concursando celeritur, per se ipsemet et per discipulos initio cooptatos, brevi sane at fervidissimo quodam dicendi genere, paenitentiam populis nuntiare ac praedicare aggressus est: quo in ministerio incredibiliter verbo et exemplo profecit. Francisco enim, quacumque, apostolici muneris gratiâ peregrinabatur, obviam clerus populusque effundi—pompâ inter aeris sacri tinnitus et communes cantus institutâ—ramos olivarum ventilantes; stipare ipsum omnes cuiusvis aetatis, sexus atque ordinis, et domum, ubi moraretur, interdiu noctuque circumsaepire, ut exeuntem adspicere, tangere, alloqui, audire liceret; nullus contionanti resistere, ne ii quidem quorum bitia et flagitia perpetuo usu consenuerant. Factum inde est, ut, cum plurimi, vel constantis aetatis, gregatim, evangelicae cupiditate vitae terrena omnia abdicarent, tum Italiae populi se ad bonam frugem omnino reciperent et Francisco in disciplinam se traderent; immo eius subole in immensum aucta, tantus ubique ad eum sectandum animorum excitatus est ardor, ut parantes vulgo viros et feminas vel a coniugio domesticoque convictu recedere ipse ab consilio saeculi repudiandi Seraphicus Patriarcha avertere atque abducere saepe cogeretur. Interea illud praecipue novis paenitentiae nuntiis propositum deliberatumque erat, inter singulos, familias, civitates, regiones, perpetuis quassatas cruentatasque discidiis, redintegrare pacem; atque rudium illorum hominum eloquentiae humanâ maiori adscribendum, si Assisii, si Arretii, si Bononiae atque in aliis urbibus oppidisque satis multis plenae animorum concordiae, sollemnibus interdum initis pactis conventis, efficaciter consultum est. Ad communem autem pacificationem emendationemque plurimum Ordo Tertius contulit, religiosus quidem Ordo at, novo ad eos dies exemplo, nulla votorum religione adstrictus, cuius erat cum divinae servandae legis, tum chris-

[27] S. Bonav., *Leg. mai.*, c. 2.

tianae perfectionis assequendae hominibus mulieribusque in saeculo viventibus offerre ac dare omnibus facultatem. Legis novo sodalicio constitutae haec potissimum capita. Ne adsciscerentur nisi qui fidem catholicam tenerent Ecclesiaeque cum summo parêrent obsequio; quomodo sodales ex utroque sexu in Ordinem ingrederentur et, tirocinio ad annum exacto, vir tamen de uxoris consensu, uxor assentiente viro, Regulam sponderent; de vestibus adhibendis honestati paupertatique consentaneis deque muliebri cultu moderando; ne Tertiarii inhonesta convivia vel spectacula, ne choreas participarent; de abstinentia et ieiunio; de culpis ter in anno expiandis et sacra synaxi totidem suscipienda, reconciliatis inter se animis atque alienis rebus domino redditis; ne arma, nisi ad Romanae Ecclesiae, fidei christianae patriaeque cuiusque suae tuitionem aut suorum concessu ministrorum, Tertiarii ferrent; de horis canonicis aliisve precibus persolvendis; de testamento intra tres ab inito Ordine menses legitime faciundo; ut turbatam sodales pacem inter se cum externisque prompte reconciliarent; quid ipsis agendum, si quando sua iura vel privilegia oppugnari aut violari contingeret; sollemne iusiurandum ne unquam interponerent, nisi necessitate imminente, quam Apostolica Sedes excepisset. Huc praeterea accedebant alia haud minoris momenti: de audiendo sacro deque coetibus stato quoque tempore habendis; de stipe a singulis, pro suis cuiusque viribus, conferenda in subsidium tenuiorum, praesertim aegrotantium, et in iusta funebria sodalium; quomodo alteri alteros aut aegra valetudine affectos inviserent aut peccantes contumacesque corriperent atque emendarent; ne quis officia ac ministeria sibi commissa recusaret vel neglegenter impleret; de litibus dirimendis. Quo in genere ideo singula persecuti sumus, ut appareat, Franciscum, et invicto suo suorumque apostolatu et Tertii Ordinis instituto, novae, idest ad evangelii formam penitus immutatae, societatis fundamenta iecisse. Mittamus, etsi praecipua, quae in eiusmodi lege ad liturgiam spiritualemque animi cultum pertinebant; ex ceteris praescriptis nemo non videt eam coalescere debuisse privatae communisque vitae ordinationem, quae non modo ex civili consortione fraternum quoddam foedus, sanctimoniae officiis copulatum, efficeret, sed etiam ius miserorum atque impotentium contra divites potentesque, nullo ordinis iustitiaeque detrimento, tueretur. Ter-

tiariis enim cum clero consociatis, sequi auspicato oportuit, ut, quibus hic vacationibus atque immunitatibus frueretur, easdem novi sodales nanciscerentur. Itaque iam tum Tertiarii nec solemne vassallitii, ut aiunt, iusiurandum iurarunt, nec, ad militiam bellumve inferendum convocati, arma ceperunt, cum obiectae legi feudali, quam vocant, ipsi ex adverso Tertii Ordinis legem, obiectae vero condicioni servili quaesitam sibi libertatem opponerent. Ab iis interim magna affecti molestia, quorum in pristinum res revocari ac restitui vehementer interesset, patronis defensoribusque usi sunt Honorio III et Gregorio IX, qui, vel poenis severe latis, hostiles conatus fregerunt. Quamobrem saluberrima rerum conversio in societate hominum excitari; in christianas nationes novum Francisci Patris legiferi institutum, inductâ cum paenitentiae studio morum innocentiâ, late propagaria et increbrescere; nec solum Pontifices, Cardinales, Episcopi, sed ipsi reges et dynastae, quorum nonnulli sanctitatis gloria floruerunt, Tertii Ordinis insignia inflammatis suscipere animis et evangelicam sapientiam cum franciscali spiritu imbibere; lectissimarum laus decusque virtutum in civitate reviviscere; demum "facies terrae" renovari.

Enimvero Franciscus "vir catholicus et totus apostolicus", quemadmodum fidelium emendationi mirifice prospexit, sic ethnicis ad Christi fidem legemque deducendis et dedit ipse operam et dari a suis laboriossimam iussit. Non est profecto cur rem multis commemoremus notissimam, scilicet nostrum, ut erat proferendi evangelii martyriique faciundi cupidus, cum aliquot discipulis in Aegyptum traiecisse et coram Sultano animose audacterque stetisse. Quot autem, Minorum initio atque, ut ita dicamus, primo vere, in Syria et in Mauritania caesi sint missionales, nonne in Ecclesiae fastis honorificentissime inscriptum? Quem quidem apostolatum ita multiplex Francisci suboles, decursu aetatum, vel profuso late sanguine, perrexit, ut, Romanorum Pontificum veniâ, plurimus ii sibi habeant ethnicorum regiones ad excolendum concreditas.

Nullus propterea miretur, praeterito hoc septingentorum annorum spatio, memoriam tantae ab homine vis beneficiorum profectae nec unquam deleri nec usquam oblitterari potuisse. Immo ipsius vitam atque operam, caelesti potius quam humano, ut Aligherius scripsit, canendam praeconio, altera videtur aetas

alterius aetatis admirationi et venerationi sic proponere ac commendare, ut is non modo ob insignem sanctitatis laudem in luce catholici orbis sit collocatus, verum etiam civili quodam cultu gloriaque splendescat, Assisii nomine ubique gentium pervagatissimo. In Seraphici enim Patris honorem, haud multo post quam obierat, populorum scitu aedes sacrae passim excitatae sunt, lineamentis operumque ornatu mirabiles; certavere quidem artifices summi, quis eorum aptius pulcriusque Francisci imaginem eiusque res gestas pingendo vel sculpendo, caelando vel tessellando referret; ad S. Mariae Angelorum, ea in planitie, unde Franciscus "pauper et humilis, caelum dives" ingressus est, itemque ad gloriosum in clivo Assisiensi sepulcrum, ut tanti viri memoriam, cum spirituali beneficio, recolant et perennia artis monumenta suspiciant, advenae, singulatim gregatimve, undique conveniunt ac confluunt. Assisiensem praeterea cecinit, ut vidimus, laudator nulli comparandus, Dantes Aligherius, nec defuere postea qui hominem, italicas peregrinasve nobilitando litteras, efferent. At nostra potissimum aetate, franciscalibus rebus per eruditos homines subtilius investigatis, scriptis editis vario sermone quamplurimis et ad opera atque artificia non parvi momenti excitatis peritorum ingeniis, ingens, quamquam haud recta semper, Francisci admiratio plerosque recentiorum incessit. Intueri enim alii hominem ad sensus animi poetice exprimendos nativa ingenii celeritate inclinatum, cuius Cantico illo, vetustissimo nascentis patrii sermonis specimine, erudita posteritas delectatur; alii quidem talem mirari naturae amatorem, qui non modo rerum inanimarum maiestate, astrorum fulgore, Umbriae montium valliumque amoenitatibus, animalium pulchritudine suavissime afficeretur, sed etiam, veluti innocens Adam in paradiso terrestri constitutus, animantia, quibuscum quasi quadam fraternitate copulari sibi videbatur, alloquendo suis faceret mandatis obsequentissima; in eo alii patriam dilaudare caritatem, quod Italiam nostram, felicitate ortus sui honestatam, ampliore, quam ullam e nationibus ceteris, beneficiorum copia locupletarit; alii denique eum praedicare cum omnibus hominibus singulari prorsus amoris communione coniunctum. Vera ista quidem, at minora, at probe intellegenda: quae qui aut praecipue ante oculos proposita habeat aut ad suae excusationem mollitudinis, ad sua opinionum commenta vel ad

sua studia fulcienda detorqueat, iam is vera Francisci lineamenta corrumpat. Etenim ex illa, quam attigimus delibavimusque, heroicarum universitate virtutum, ex illa vitae austeritate et paenitentiae praedicatione, ex multiplici illa operosaque emendandae societatis actione, integer Franciscus, christiano populo non tam admirandus quam imitandus, exsistit; qui, cum esset Praeco magni Regis, eo spectavit ut homines ad evangelicam sanctitatem et crucis amorem conformaret, minime vero ut florum et avium et agnorum et piscium et leporum tantummodo cupitores et amantes efficeret. Quodsi in res creatas ipse teneriore quodam amore ferri videtur easque "quantumlibet parvas fratris vel sororis" appellat "nominibus"—qui quidem amor, modo ne ordinem excedat, nulla lege reprobatur—haud alia de causa, quam sua in Deum caritate, ad res ipsas diligendas permovetur, quas "sciebat . . . unum secum habere principium"[28] et in quibus Dei bonitatem cernebat; nam "per impressa rebus vestigia insequitur ubique dilectum, facit sibi de omnibus scalam, qua perveniatur ad solium".[29] Ad cetera quod attinet, quidnam Italos prohibet quominus de Italo glorientur, qui "Patriae lux"[30] in ipsa ecclesiastica liturgia appellatur? Quidnam viros plebis studiosos impedit, quominus Francisci praedicent caritatem, ad universos homines, pauperiores potissimum, pertinentem? At alteri caveant ne, immoderato suae amore gentis abrepti, ardentis eiusmodi, quo nationem prosequuntur, studii quasi indicem ac signum "virum catholicum" deminuendo iactent; alteri, ne praecursorem ac patronum errorum confingant, unde tam procul aberat quam qui maxime. Ii, alioquin, omnes, qui minoribus hisce Assisiensis laudibus, non sine aliquo pietatis sensu, delectantur et saecularia sollemnia provehere amanter contendunt, utinam, quemadmodum sunt Nostro digni praeconio, ita ex hac ipsa eventi faustitate ad germanam maximi huius Christi imitoris imaginem subtilius dispiciendam atque ad aemulanda charismata meliora plurimum capiant incitamenti.

Ex hoc interea, Venerabiles Fratres, praeclara incidit Nobis iucunditatis causa, quod concordi bonorum omnium conspira-

[28] S. Bon., *Leg. mai.*, c. 8, n. 6.
[29] Th. a Cel., *Leg.* II, n. 165.
[30] *Brev. Fr. Minorum.*

tione ad agendam beatissimi Patriarchae memoriam, per annum septies ab obitu centesimum, sacra ac civilia apparantur ubique terrarum sollemnia, at in iis potissimum regionibus, quas sua is vivens praesentia et duce sanctitatis et miraculorum gloria nobilitavit: qua in re praeire vos clero ac gregi cuiusque vestro multo iucundius conspicimus. Animo autem Nostro, immo oculis paene Nostris creberrimae iam nunc obversantur peregrinorum multitudines, qui aut Assisium et proxima per viridem Umbriam sanctuaria aut praerupta Alverniae iuga aut sacros clivos in Reatinam vallem spectantes adituri ac celebraturi sunt: quorum ex pia salutatione locorum, ubi spirare adhuc Franciscus videtur virtutesque ad imitandum exhibere suas, fieri non potest quin ii domum franciscali exhibere suas, fieri non potest quin ii domum franciscali plenius imbuti spiritu redeant. Etenim—ut Leonis XIII verba usurpemus—"ita de honoribus, qui beato Francisco properantur, statuendum, tunc maxime futuros ei, cui deferuntur, gratos, si fuerint iis ipsis, qui deferant, fructuosi. In hoc autem positus est fructus solidus minimeque caducus, ut cuius excellentem virtutem homines admirantur, similitudinem eius aliquam adripiant fierique studeant ipsius imitatione meliores".[31] Forte dicat quispiam, alterum societati christianae reparandae Franciscum in terris hodie exsistere oportere. Verumtamen fac, renovato animorum studio, homines Francisco illo uti pietatis sanctimoniaeque magistro; fac, ipsos quae is reliquit exempla, cum esset "virtutis speculum, recti via, regula morum",[32] imitari atque in se referre universos; nonne id satis haberet vis atque efficientiae ad sanandam exsecandamque horum temporum vitiositatem?

In primis igitur insignem Patris sui Legiferi similitudinem prae se ferant oportet frequentissimi e tribus Ordinibus filii: quibus in Ordinibus "institutis . . . per orbis latitudinem"—ut Gregorius IX ad beatam Agnetem regis Bohemiae filiam scribebat—"per dies singulos cunctipotens redditur multipliciter gloriosus".[33] Atque religiosis e Primo Ordine viris, quicumque franciscali demum nomine censentur, cum gratulemur vehementer, quod e vexationibus spoliationibusque

[31] Enc. *Auspicato* 17 Sept. 1882.
[32] *Brev. Fr. Minorum.*
[33] Ep. *De Conditoris omnium* 9 *Maii* 1238.

indignissimis, quasi aurum ad obrussam exactum, ad pristinum splendorem magis in dies revirescunt, tum ex animo cupimus, ut, paenitentiae humilitatisque suae exemplo, in tam late diffusam concupiscentiam carnis superbiamque vitae altius quasi expostulent. Ipsorum esto ad evangelica vivendi praecepta proximos revocare: quod minus difficile impetrabunt, si sanctissimam illam ad unguem servaverint Regulam, quam Conditor "librum vitae, spem salutis, medullam evangelii, viam perfectionis, clavem paradisi, pactum aeterni foederis"[34] vocabat. Seraphicus vero Patriarcha mysticam, quam suis ipse manibus consuevit, vineam respicere et fortunare e caelo ne desinat, et multiplicem quidem propaginem sic fraternae humore ac suco caritatis alat ac roboret, ut facti omnes "cor unum atque anima una" in christianae familiae renovationem studiosissime incumbant.

Virgines autem sacrae e Secundo Ordine, "vitae angelicae quae per Claram inclaruit" participes, quasi lilia in dominici horti areolis consita, et olêre optime et niveo animarum candore placere Deo pergant. Quibus utique deprecatricibus contingat, ut ad Christi Domini clementiam rei multo plures confugiant, et gaudia Ecclesiae Matris ob restitutos in divinam gratiam aeternaeque spem salutis filios mirifice augeantur.

Tertiarios denique, sive in regulares familias coiverint sive in saeculo degant, appellamus, ut spiritualia christiani populi incrementa apostolatu quoque suo maturare studeant. Qui quidem apostolatus si dignos initio fecit, quos Gregorius IX milites Christi et Machabaeos alteros nuncuparet, at potest hodie haud minoris ad communem salutem momenti exsistere, modo ipsi, ut per totum terrarum orbem percrebruere numero, sic, forma Francisci Patris induti, morum praeferant innocentiam atque integritatem. Quod autem decessores Nostri Leo XIII per Litteras *Auspicato* et Benedictus XV per Epistolam *Sacra propediem* sibi vehementer placiturum universis catholici orbis Episcopis significarunt, id ipsum a pastorali omnium vestrum studio, Venerabiles Fratres, Nobismet pollicemur: fore scilicet, ut Tertiam franciscalem Ordinem quoquo pacto foveatis, gregem edocendo—aut per vos ipsi aut per sacerdotes ad ministerium verbi excultos atque aptos—quo is saecularium hominum mulierumque Ordo pertineat, quanti

[34] Th. a Cel., *Leg. II*, 208.

aestimandus, quam expeditus ad Sodalitatem aditus facilisque legum observatio sanctissimarum, qua veniae et privilegiorum copia Tertiarii fruantur, quantum denique e Tertio Ordine in singulos atque in communitatem recidat utilitatis. Quo nondum dederint, dent praeclarae eiusmodi militiae, vobis suasoribus, hoc anno nomen; quibus adhuc dare per aetatem non licet, ii chordigeros candidatos se scribant, ut vel pueri sanctae huic disciplinae assuescant.

Quandoquidem vero, oblatis tam crebo salutaribus ad celebrandum eventis videtur benigne Deus velle, ut Pontificatus ne praetereat Noster nisi partis catholico nomini laetissimis fructibus, saecularia haec Francisci sollemnia, qui *in vita sua suffulsit domum, et in diebus suis corroboravit templum,*[35] apparari periucunde cernimus, eoque libentius, quod eum ab aetatis flore summa Patronum religione coluimus atque in ipsius filiis, pie insignibus Tertii Ordinis acceptis, numerati olim sumus. Hoc igitur anno, ab obitu Seraphici Patris septingentesimo, talibus affluat catholicus orbis, talibus gens nostra, Francisco deprecatore, beneficiis, ut idem sit annus in Ecclesiae historia perpetuo memorabilis.

Caelestium interea munerum auspicem paternaeque benevolentiae Nostrae testem, apostolicam benedictionem vobis, Venerabiles Fratres, et clero populoque vestro peramanter in Domino impertimus.

Datum Romae apud Sanctum Petrum die XXX mensis Aprilis anno MDCCCCXXVI, Pontificatus Nostri quinto.

PIUS PP. XI.

[35] *Eccli.*, L, 1.

Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

OUR ANALECTA.

The Roman documents for the month are:

Two ENCYCLICAL LETTERS OF POPE PIUS XI: the first establishing the Feast of Our Lord Jesus Christ, King, on the last Sunday of October; and the other, proclaiming the solemn celebration of the seven-hundredth anniversary of the death of St. Francis of Assisi, "the Great King's Preacher", as he styled himself.

These two papal documents are the subjects of separate articles in this number of the REVIEW.

SACRED CONGREGATION OF RITES gives the Mass and Office of the new Feast of Our Lord Jesus Christ, King. (Subscribers who would like to have the text of this Office and Mass in separate reprints in time for 31 October, may obtain them free, by applying now to the office of the ECCLESIASTICAL REVIEW, 1305 Arch Street, Philadelphia.)

"ITE, MISSA EST."

To the Editor, THE ECCLESIASTICAL REVIEW.

The editorial comments on the Eucharistic Congress in a recent number of one of our leading periodicals contain a statement regarding the *Ite, missa est* as follows: "To this day in the ritual of the Eastern Churches, neophytes, the 'uninitiated', are bidden to leave before the Consecration. We have a relic of the custom in our *Ite, missa est,* which is, of course, misplaced in the Roman Mass of to-day. It means, *not,* 'Go, for the Mass is over,' but 'Go, for now comes the Mass'".

This statement is incorrect and misleading. Liturgists make a distinction between the "Mass of the Catechumens" and the

"Mass of the Faithful". Says Dr. Adrian Fortescue: "The Creed of the Roman Mass now hides the transition from the Mass of the Catechumens to that of the Faithful".[1]

The old formula of "expulsion" from the Christian Mysteries was: "Catechumeni recedant. Si quis Catechumenus est, recedat. Omnes Catechumeni exeant foras."

"It has now quite disappeared from the Mozarabic and Ambrosian Masses. On the other hand, the Byzantine rite (alone) still keeps the old prayers for, and expulsion of the Catechumens, though here too it has no practical meaning."[2]

Fortescue adds (p. 292): "It is curious that the Roman Mass, which has kept so many relics of former customs, should have entirely lost this one." To him the *Ite, missa* est is not a relic of the custom, nor is it misplaced.

With reference to this latter point, he writes:[3] "The end of liturgies (except that of the Nestorians) is a formal dismissal of the people by the deacon. The form in Apost. Const. VIII, xv, 10 is: Go in peace. Antioch, Alexandria and the Byzantine rite have: 'Let us go (or: go) in peace. *R.* In the name of the Lord,' then a short prayer of dismissal by the celebrant. The Nestorians have only this prayer and a blessing. The Gallican rites had similar forms: Stowe Missal: 'Missa acta est. *R.* In pace etc.' *As far back as we can trace the Roman dismissal has been: 'Ite, missa est. R. Deo Gratias.'* The form has caused much needless embarrassment. It is simply the archaic use of 'missa' meaning "missio', 'dismissio' and the *right translation* is: Go! it is the dismissal. Florus of Lyons in the ninth century explains it quite correctly."

Other authorities support Fortescue. Thus the Abbot Cabrol in his *Liturgical Prayer, Its History and Spirit* has this to say (p. 78): "The form of dismissal has remained the same: 'Go: the Mass is ended'. Tertullian and St. Cyprian speak of this dismissal."

OLIM ACOLYTHUS.

[1] *The Mass.* A Study of the Roman Liturgy, page 290.
[2] Ibid., p. 292.
[3] Ibid., p. 391.

THE MISSA PRO SACERDOTE CAECUTIENTE.

Qu. My pastor is a dear old saint who used to read the REVIEW with much pleasure and sometimes made me read it for him, so that I did not have to subscribe for it. During the winter he had a spell of sickness which greatly impaired his eyesight and now he can hardly read the Missal, but we say the office together aloud, for he has a good memory. I proposed to him to get permission to say the *Missa de Beata Virgine.* Would you let us know through the REVIEW what is required to get the faculty? Can the bishop give it? Does the rite of this Mass vary with the seasons of the ecclesiastical year?

Resp. Some of our Bishops have the power to grant to a priest whose eyesight is defective the privilege of saying habitually the *Missa de Beata* or that *Pro Defunctis.* It is one of the Apostolic Faculties allowed by special indult (12 January, 1921). Otherwise the privilege must be obtained from the S. Congregation of Rites at Rome. This is best done through one's bishop who attests the validity of the reasons and states whether it is merely defective sight or total blindness. In the latter case the condition of having an assistant priest at the altar during the celebration is ordinarily insisted upon. Hence if a priest who had obtained the privilege on the ground of defective sight, should in course of time become totally blind, a new concession must be obtained, to safeguard the performance of the sacred mysteries.

As to the rite, the following rules are to be observed regarding the Votive Mass of the Blessed Virgin Mary:

1. Of the five votive Masses assigned in the Missal to the different seasons of the ecclesiastical year, the priest says regularly the one in the last (fifth) place, unless his sight is strong enough to allow him to observe the seasonal changes, in which case he is free to follow them.

2. The Mass is said on all days of the year except those on which the local calendar permits the *Missa quotidiana pro defunctis.*

3. On the Triduum of Holy Week no Mass of this kind is permitted. But at Christmas the Votive Mass de B.M.V. may be repeated three times.

4. The Gloria is said whenever the Ordo of the church in which the Mass is celebrated happens to have Gloria for the

feast or octave occurring; on all Saturdays; and lastly on the jubilee anniversaries of the celebrant's ordination, or when he celebrates his Mass, as a *votiva pro re gravi*. In the last-mentioned case he also adds the Credo. Otherwise the Credo is said only when the Mass of the day requires it.

5. There is only one oration whenever the Mass of the day excludes commemorations "de tempore". Otherwise the two prayers "de Spiritu Sancto" and "pro Papa" (or "contra Persecutores") are added to the votive prayer of the Mass. The last Gospel is always "In Principio" and the Preface of the Blessed Virgin "in veneratione" or proper of her feast.

Regarding the *Missa de Requie* the following rules are to be observed:

1. The *Missa quotidiana* with the three prayers assigned or according to choice allowed by the general rubrics. In Requiem Masses the rubrics of which call for one oration, as *in die obitus* or anniversaries, the celebrant of the *quotidiana* recites or chants only one prayer.

2. The "Dies Irae" is omitted; but if the Mass happens to be a *Missa cantata* which ordinarily calls for the "Dies Irae," the choir is obliged to chant it, although the celebrant need not read it.

3. On All Souls'Day the Mass may be repeated thrice, with but one oration. In this case a stipend is permitted for one of the Masses; but not if only one is said.

OMISSION TO IMPOSE PROPER PENANCE.

Qu. A penitent confesses a neglect of duty which in justice demands that he should make restitution. In imposing the penance the confessor loses sight of the injury done and fails to insist on the obligation in the confessional.

When the penitent has left the confessional the priest recalls the fact that he forgot to impose the duty of reparation. He goes out to recall the penitent, but finds that he has left the church.

Sometime after this he meets the man in the street, and, recalling the omission to exact justice, is tempted to speak to him about the matter, when a third party joins them and prevents the priest's mentioning the subject. Should he have done so if he had met the man alone?

Resp. No, unless the penitent himself were to broach the

matter and make the conversation a reopening or continuation of the confession by seeking further advice in relation to it. In that case the conversation would fall under the strict obligation of the seal of the confessional.

Unless the penitent himself thus opens the opportunity of correcting the error or omission on the part of the confessor, the latter is not to broach the subject, because that would be an indirect violation of the seal of sacramental secrecy. The defect in this case concerns the integrity of the sacrament and is negative, an *omission to give right advice.*

If the confessor had given *wrong advice* and thereby violated justice, the injury would have to be corrected by him by whom it was caused. Hence in such case, the defect being positive and the responsibility being the confessor's, he should have to ask the penitent to give him leave to discuss the matter so that the injury could be repaired. In this relation the priest becomes in a sense the penitent and may ask for opportunity to undo the harm caused by his wrong judgment.

THE ORATION IN ABSOLUTION AT A MONTH'S MIND.

Qu. In giving the Absolution after Requiem Mass for a deceased priest's month's mind, does the celebrant chant the oration "Absolve quaesumus", given in the Ritual, or does he recite the oration "Pro Defuncto Sacerdote" from the Office for the Dead?

Resp. He may use either one or the other. If he chants the prayer, "Absolve quaesumus," he inserts the word "sacerdotis" or "episcopi" after "animam famuli tui N."

If he uses the prayer "pro defuncto sacerdote" or "episcopo", he changes the conclusion to "Per Christum Dominum nostrum" instead of the longer form "Per Dominum nostrum J. C. filium tuum, qui" etc.

THE FORTY HOURS' DEVOTION AND ALL SOULS' DAY.

Qu. Last year I asked the REVIEW about the change to be made in the ceremonies of the Forty Hours' Devotion which occurs in our church, dedicated to All Saints, from 1-3 November. The changes were called for by the decree making All Souls' Day a Dupl. I classis primarium. We followed your direction on Monday, 2 November, by omitting the *Missa pro Pace* and celebrating the three Masses *de Requie* in purple vestments on a side altar.

Now this year the devotion begins on Sunday, 31 October, ending 2 November. What should be the order for 2 November?

Resp. As was suggested in our former treatment of the subject, the Forty Hours' Adoration were better omitted between 31 October and 2 November, because it interferes with an important liturgical devotion of the general Church service, which should not be set aside and made to appear secondary in the mind of the faithful. The feast of All Saints and the Commemoration of All Souls cannot be transferred as readily as the Forty Hours' Adoration.

If this cannot be managed, and the Forty Hours' Devotion is to be concluded in the morning, the Mass of Reposition, occurring on 2 November, is to be omitted. The services are simply begun with the procession of Reposition to the end. After the conclusion of the last prayer the ministers retire to the sacristy, and the three Masses for the dead are celebrated in black vestments.

If the Forty Hours' Adoration ends in the evening, the Mass of Reposition is likewise omitted in the morning, but the three Requiem Masses are celebrated at a side altar in purple vestments.

Where there is but one altar, no Mass is allowed, so long as the Blessed Sacrament remains on the altar of exposition. A portable altar may be erected remote from the altar of exposition, on which the three Requiem Masses are said in purple vestments.

BENEDICTIO BIBLIOTHECAE.

Qu. The superior of a convent and academy to which a large library is attached has asked me to bless the latter. In looking through the new Ritual for the proper formula I find *Benedictio Officinae Librariae et Machinae Typographicae,* and again *Benedictio Bibliothecae,* the latter being a recent addition in the Appendix of the Ritual. Which is the Blessing to be used in this case? The convent library has also a number of typewriting machines as adjunct to its usefulness.

Resp. The *Benedictio Bibliothecae* is the proper blessing for a Library. The Blessing designated under the title *Officinae Librariae* is meant for a printing establishment.

The typewriting machines in a library may be quite properly classed as cataloguing and copying conveniences which are included in a *Bibliotheca,* as are the shelves and the writing paper and ink and the like.

ENTERING MARRIAGE LICENSES IN PARISH REGISTERS.

Qu. If a visiting priest, friend of the bridegroom or bride, performs the marriage ceremony, by leave of the local pastor, does he, or does the pastor sign the entry in the Parish Register?

Resp. Both signatures should be attached. The formula is as follows:

N. N. presbyter ecclesiae S. N. de licentia R. Parochi N. N. in matrimonium conjunxit N. filium N. et N. filiam N. nulloque canonico impedimento detecto.

Any particulars that are required by the canons are then added, and next the parish priest writes—

Testator rem ita se habere et mea manu subscripsi.

PERCUSSIO CLERICI AUT RELIGIOSI.

In a discussion on Canon 2343, § 4, by P. F. M. Cappello, S.J., of the Gregorian University (in Dr. Alberto Toso's excellent periodical *Jus Pontificium,* ann. IV, fasc. 1, p. 29), the writer explains the extent of the "Excommunicatio lata" which affects those who irreverently maltreat or strike clerics or religious. The question proposed was whether the censure is incurred by a person who in anger (*suadente diabolo*) strikes a novice in a religious community. Novices enjoy, according to Canons 119, 614 and 680, the ordinary privileges of the community in which they live. Some authors maintain that novices come under the qualification of a religious, whose person is regarded as sacred, and may not be violated without sacrilege. Cappello with good reason maintains the contrary. He rests his plea upon the definition, in Canon Law, of cleric and religious. A cleric is a person who is set apart for the service of divine worship ("clerici divinis ministeriis sunt mancipati," Can. 108, n. 1.). A religious is a person who has completely surrendered himself to the divine service, as a

holocaust to God ("qui se totaliter mancipant divino servitio, quasi holocaustum Deo offerentes." S. Thomas, *Summa theol.*, II-II, qu. 187, art. 1). A novice, although he has indeed expressed his intention so to surrender himself, has not yet made a vow accepted in religious community, and so has not actually confirmed that surrender. Accordingly, his person is not, like that of a cleric or a professed member of a religious order, considered sacred in the canonical sense here exclusively applied.

FUNERAL CEREMONY FOR RELIGIOUS.

Qu. May a corpse be laid in state in the convent chapel without the usual ceremony of meeting it at the door of the chapel, sprinkling it with holy water, etc., as given in the Ritual?

Resp. The Ritual gives the ceremony of bringing the corpse from the house of death to the church, in company of the priest and clerics processionally, "*juxta loci consuetudinem*". This implies that religious who die in their convents, of which the chapel is a part, may be laid in state by the members of their community without further ceremony, awaiting the blessing of a priest in the chapel where the remaining rites before burial are to be performed.

THE ANOINTINGS IN SOLEMN BAPTISM.

Qu. A missionary priest in a Southern State was unexpectedly asked to baptize a child after Mass in a mission church. He took his trusty Mass suitcase to the end of the church and, having made what he thought the necessary arrangements, proceeded to baptize.

On reaching that part of the ceremony which necessitates the use of the Holy Oils, he put his hand into his suitcase for his oilstocks, and to his embarrassment found that he had not got them.

He proceeded with the administration of the Sacrament, but omitting the unctions.

The next day the child was taken by its mother to another State and will probably never be seen again by the priest. I ask—

1. What is the obligation of using the Holy Oils in Baptism?

2. Did the priest act properly in the circumstances; if wrongly, is there any obligation on him at present?

MISSIONARIUS AUSTRALIS.

Resp. The obligation of using the Oil of Catechumens and the Sacred Chrism in administering solemn Baptism is under ordinary conditions a grave one.

The want of foresight in providing the holy oils may be blameworthy, but could hardly be accounted a grave fault under the circumstances here given. To defer the baptism or to impose an obligation of supplying the omission might have caused grave inconvenience in the case of a mother prepared for a distant journey. There is nothing else to be done to rectify the error but to pray that the grace invoked in the ceremony of the anointings may be supplied by Divine Mercy.

PUGILISTS AND ECCLESIASTICAL CENSURE.

Qu. The S. C. of the Council has issued several decrees forbidding the practice of duelling in German universities under pain of ecclesiastical censure, even when the duels are not intended to be "deathly", though they may cause bodily injury to one or both of the contestants. Does this legislation apply to "duels" with boxing gloves which, while not inflicting the wounds that swords do, cause at times serious injury? The REVIEW mentioned the matter recently, but without reference to the above decrees which forbid *mensurae,* or what I take to mean contests *measuring* mutual bodily strength and skill.

Resp. The decrees referred to (1890 and 1923) apply definitely to the academic and military custom in Germany (pre-war) of fighting duels with risk of life and as a vindication of personal honor. They were no doubt originally mere tests of skill in handling a weapon and measures of courage and prowess, but degenerated into an academic and military code of pride miscalled honor. To eliminate the practice, whether threatening life or not, the Holy See forbade the practice altogether. The prohibition has nothing to do with boxing.

Ecclesiastical Library Table

RECENT BIBLE STUDY.

The valuable series of critical commentaries in French known as *Études Bibliques* has a noteworthy accession in Fr. Lagrange's recent volume on the Fourth Gospel.[1] The series had already been enriched with commentaries on the three Synoptic Gospels by the same eminent scholar. Meanwhile the commentary on St. John's Gospel, originally contributed by Fr. Calmes, had run through its first impression, and the author, not fully satisfied with his work, could neither consent to a mere reprint nor devote the necessary time to such a recension as he desired. The production of a new edition was therefore committed to Fr. Lagrange, who, however, feeling that Fr. Calmes' contribution should stand intact, preferred to undertake the entire work anew. The fruit of his labor now before us comprises an exhaustive Introduction (cxcix pages), a commentary of 535 pages and several indices. The body of the work presents a critical Greek text of the Gospel, a parallel translation into French and copious exegetical notes in the same language. No current account of *apparatus criticus* accompanies the text throughout, but the principal sources are fully exhibited in the treatment of the chief passages whose explanation involves textual questions.

Within its proper province, this latest study of the greatest of books is in the main worthy of its eminent author, and likely to be of high and permanent value. It must, however, be judged by specific standards. It is strictly critical, bringing the latest results of scientific study to bear upon the fundamental nature of the Fourth Gospel as a human work and the product of certain determinable natural factors. This outstanding character of the work, and the limitations which it entails, are obvious enough to the well-instructed reader. Some of them are well discussed by Fr. da Fonseca, S.J., in a very thoughtful review,[2] to which the present notice is partly indebted.

[1] *Évangile selon Saint Jean.* Par le Père M.-J. Lagrange, des Frères Prêcheurs. Paris: Librairie Victor Lecoffre; J. Gabalda, Éditeur; 1925.

[2] *Biblica,* April, 1926, pp. 214-223.

To our mind, it is the Introduction which displays Fr. Lagrange at his best, rather than the Commentary proper. A mere table of its contents will suffice to indicate its thoroughness:

Preliminary remarks on the Johannine question: pp. vi-xii.
Chapter I: The Author of the Fourth Gospel:
(1) The testimony of the Book: pp. xiii-xxii.
(2) The tradition: pp. xxii-lxvi (external witness of antiquity).
Chapter II: Literary Criticism:
(1) The literary class of the Gospel; its aim and plan: pp. lxvii-lxxvi.
(2) Literary character of the Gospel of John compared with the Synoptics: pp. lxxvi-lxxxi.
(3) Literary character of the portions peculiar to John: pp. lxxxi-xc.
(4) The symbolism of the Fourth Gospel: pp. xc-xcii.
(5) Personal aspects of the style: pp. xciii-ci.
(6) The language: pp. ci-cxix.
(7) The citation of the Old Testament: p. cxix.
(8) The unity of the author: pp. cxix-cxx.
Chapter III: Historical Criticism:
(1) The historical intention of the author and the probability of the facts: pp. cxxi-cxxxiv.
(2) The Fourth Gospel and the Synoptics: pp. cxxxiv-cxlii.
Chapter IV: John the Theologian:
(1) The theology of the Son of God: pp. cxliv-clxxii.
(2) The origins of the titles Son of God and Logos: pp. clxxiii-clxxxv.
Chapter V: The Vulgate: pp. clxxxvi-cxcv.
Conclusions: pp. cxcvi-cxcix.

These elements in the discussion of the Johannine question will appear, for the most part, familiar enough; but they are here examined with an originality and constructiveness of method which makes the whole treatise as interesting as it is convincing. As Fr. da Fonseca remarks, "there is everywhere an abundance of instruction and of erudition; the old is frequently set forth in a novel manner, the new with elegance and learning." The vast quantity of data brought to bear has its own intrinsic value, but we are even more impressed with two of the author's characteristics as a critic: the discernment

with which he applies to step after step only such evidence as is really relevant, and the breadth of view which secures balance of judgment and tenacity of the main logical issues. This power of sound analysis and proportionate value might be illustrated from any chapter of the Introduction; we may select an instance from his preliminary remarks. On the apostolic authorship of the Fourth Gospel and its denial by hostile investigators, Fr. Lagrange, professing from the outset his own accord with the Church's tradition and concurrence with the conclusions of the Biblical Commission, thus forestalls the familiar sophism that any such attitude must preclude impartial examination.

> Possibly some Catholics consider it superfluous [to discuss the question]. Most certainly those persons who claim the privilege of engaging in criticism, challenge our right to it: we are apologists, bound to a thesis which we cannot but defend, and which thus excludes the sole concern of arriving at the truth. But if we respect the good faith of our opponents, we demand that they shall not misconstrue ours: it would be so easy, in the absence of conviction justified by reason, to write on other subjects, or not to write at all!
>
> If this attitude of suspicion is to be assumed, it will be quite as appropriate to designate as apologists all who sustain well-grounded positions against the assaults of individual fancy. We are called apologists, a name which does not exclude the defence of truth; we might designate those of the negative camp as "illusionists" (*fantaisistes*), and the epithet would be justified both by the incessant transformations of negative criticism and by the almost infinite variety of the positive systems proposed, a variety undoubtedly proceeding from the unconscious caprices of individual opinion.
>
> What can be asserted at the very least is, that those who have made up their minds to defend ancient historical traditions against the ingenious cavils of modern criticism are far from occupying an unfavorable position at the moment when so many ancient documents recently discovered are justifying those too lightly regarded traditions (pp. vi-vii).

With equally telling force he exposes the failure of sceptical "impartiality" itself. After a brief analytic summary of its attacks on the authorship of the Fourth Gospel, he observes:

> It will be seen that agreement has been by no means achieved, and that the "question" is continually evolving.

Those over-timid Catholics who readily depict for themselves a phantom of unified criticism arrayed against the traditional positions, will be already reassured by these lines of M. Loisy: "If the questions of criticism had to be decided by universal suffrage, the origin of the Johannine writings would have to be considered an insoluble problem" (*Le quatrième Évangile,* ed. 1921, p. 38). True, this scholar adds: "But taking matters from the viewpoint of good judgment and without prejudice, the labor of exegesis has yielded certain results which may be regarded as established." Nevertheless, the learned exegete would not really claim good judgment for himself alone, or for those few scholars who agree with him (pp. ix-x).

The point is very appropriately made. Recently a fair-minded non-Catholic correspondent of ours had been disturbed by the facile remark, on the part of a certain university professor of Biblical science, that modern scholarship was overwhelmingly arrayed against the apostolic authorship of the Fourth Gospel. The statement was unwarranted even as it stood, but it would have counted for little enough if really justified. Historical criticism cannot find its term in a mere chorus of denials. Against the overwhelming consensus of antiquity it has not established its right to protest until the question is answered, "If not John the Apostle, then who?" But the rank and file of the "impartial", content to conceive an opposition and bring forth a negation, ignore the just demand for agreement in a positive verdict. Fr. Lagrange is right in urging its claim; and it is just these apparently trite observations—advanced, however, with his own originality—that reveal his powers of analysis and discernment of the pivotal issues of a question much involved in confusing detail.

Another phase of the author's originality appears in his preference for a constructive process of examination. Neglecting none of the acknowledged evidence in the question, he nevertheless considers it at times in a rather novel order of succession, building the outlines of a positive case from the more fundamental and obvious facts before him, and afterwards confirming it with the cumulative force of other evidence. This may be instanced by his method of establishing the apostolic authorship of the Fourth Gospel, in the first chapter of his Introduction. Contrary to the usual method, he first examines the outstanding features of the Gospel itself,

such as its obvious purpose and aim, leaving the minutiae of internal evidence for later consideration. He thus shows at first how the professed nature of the work demanded that its author, as an eye-witness of what he relates, should sufficiently indicate his identity as "that disciple whom Jesus loved", and yet should leave himself unnamed and reserve even the first personal pronoun for the Divine Subject of his narrative. On the latter point attention is called to the divergence between Greek and Hebrew taste in the anonymity of historical works, and the point is proved by a convincing number of pertinent instances from the literatures of both peoples. It is only after thus invoking the main internal testimony to an apostolic and a Johannine authorship, and emphasizing what it compels us to expect, that Fr. Lagrange proceeds to marshal the abundant external witness of antiquity in support of his conclusion, thus lending to his argument both the interest of its thought and the added force of constructiveness.

To pass from method to matter, one of the most thoughtful portions of the Introduction is that which deals with the origin of the Johannine attributes of Christ, "truth", "light", "life", and especially "the Logos". Our readers are familiar with modern efforts to trace the Logos-doctrine to Heraclitus and the Stoics, to Philo, or to other pagan systems. One of the latest conjectures is represented in the following observation:

> Many independent critics to-day acknowledge the religious character of the Prologue. The prejudice of excluding revelation has led them to look for its origin in a new combination with the "Egyptian theosophy, which, adopting on the one hand the assimilation of the Logos to Hermes in the preaching of the Stoics, and on the other hand identifying Hermes with the god Thot, saw in Thot-Hermes not only the Logos as organ of creation, but the mediator of divine revelation and of regeneration to immortality, and operated, like our Gospel, with the mystical terms 'truth', 'light', 'life'" (Loisy, 2d ed., p. 89).

Thus John is no longer a Hellenistic philosopher, as is evident enough, but behold him transformed into an erudite Alexandrian syncretist, or a colleague of the Hermetistic theologians. The latter do indeed operate with the truth, the light, the life; but what likens them to John,—and it is insignificant enough,—might very well be dependence upon the Gospel (pp. clxxxiii-iv).

Fr. Lagrange thoroughly dispels the twofold error that the Johannine conception of Christ as light, truth and life is subordinate to the notion of the Logos, and that the latter is borrowed from some extraneous source. It is true that, as regards the mere term "the Logos", he nowhere seems to deny that this may have been appropriated by the Evangelist because of its currency in other quarters, but with the aim of exhibiting the Eternal and Incarnate Word as alone worthy of such a title. The impossibility of this could hardly be maintained; and it has been well remarked that a similar borrowing of a current term to serve as the text of apostolic teaching occurs in St. Paul's allusion at Athens to the altar inscribed "To an unknown God". What Fr. Lagrange rejects is the alleged approach of John to contemporary thought for the *notion,* or any part of the notion, expressed by the term Logos as he applies it to Christ. The total comprehension of the Johannine term, he repeatedly affirms, belongs to divine revelation; the Evangelist does not adopt the title merely because its signification in other teachings affords more or less of analogy to his own concept. Fr. Lagrange's precise attitude may be best exhibited in contrast with a portion of an extract from the *Christus* of Fr. Pierre Rousselot, S.J., from whom he quotes still more fully in order to record his own partial dissent from this writer's opinion:

". . . . But the Evangelist's response is wonderfully precise. Faithful to the Biblical tradition as manifested by the Book of Wisdom, Saint John teaches that the Logos is the Word of God; but at the same time, in revealing that this Logos is the living and personal Christ, the one and perfect mediator and revealer, he replies to the desires of Grecian souls that the theory of an impersonal Logos, an intermediary rather than a mediator, a shadow of God rather than a perfect image, could not be completely satisfactory; he makes all these hesitant tendencies converge in a real being, and at a single stroke increases tenfold the penetrative power of Christianity by showing its profound affinity with all of the noble and the beautiful that the ancient world had sought. Since the idea of the Logos is not only consecrated by religion, but stands forth clarified and brought to its perfection by religion alone, the grasp of religion upon souls is thereby increased to an incalculable measure" (*Christus,* 4th ed., 1912, p. 740 sqq.).

Was Greek thought, then, disposed to incline towards a divine revelation? This was the problem; and it was not solved because the name of Divine Word was given to the revealer. What Fr. Rousselot has very well perceived is that John found in revelation a preliminary sketch, so to speak, of his Logos. It was not, therefore, by selecting a widely distributed expression and fixing upon that one of its meanings which was most reconcilable with tradition, that he drew, as it were, from the confusion a clear idea. In this explanation one would rather say that he achieved a twofold aim by satisfying at once the Biblical tradition and the aspirations of the Greek soul. This would have been what M. Tillmann calls "an invitation to the Hellenic world to come to the true Logos which its soul had sought" (*Comm.*, p. 38). Or, as Fr. Huby says: "the author of the Fourth Gospel, in identifying Christ with the Logos, gave proof of a wonderful comprehension of the needs and tendencies of his time" (*Saint John*, p. 21). But the question is, with what Logos did John identify Christ? It could be with no other than his own. But his own differs from all the others. How, then, could he satisfy so many different opinions? . . . (pp. clxxviii-ix).

The attitude may seem somewhat uncompromising, but it is well reasoned and unequivocally stated. At any rate, at a time when a Catholic historian can permit himself to print the sentence, "Christianity was a syncretic religion, as had been Graeco-Roman Paganism before it,"[3] the above verdict of a genuine authority on early Christian history in all its phases is well worthy of attention.

Still less can Fr. Lagrange assent to the supposition that the Logos idea so completely dominates the Fourth Gospel that even the attributes of light, truth and life are merely its attendants and derivatives:

The ideas of life and of light "subordinated" to that of the Word in the Prologue, were brought out for their own sake, not at all by John alone, but in the first place by Jesus, and would have their own value even if John himself had not possessed the revelation of the Word. To look for the meaning of the Gospel in the notion of the Word is to admit implicitly that all the teaching of Jesus has been recast by John to fit this formula. But such is not the case, and the formula itself does not appear after the Prologue. What dominates

[3] Prof. Carlton J. H. Hayes, in *Essays on Nationalism:* see *America*, August 21, 1926, p. 454.

all is the divinity of Jesus, which receives a certain lustre from the notion of the Word, but does not depend upon it . . . (p. clxxxiii).

Space permits no detailed notice of many other helpful features of the Introduction. Passing on to the commentary proper, we may cite the words of Fr. da Fonseca in the review already mentioned: "It is primarily a critical commentary, that is to say, literary, historical and philological. Many would perhaps have desired a fuller treatment of matters pertaining to theology and to devotion, or, in brief, to Christian edification, the element which, in the Fourth Gospel even more than in the others, is capable of yielding the most abundant fruits. But it was the author's right to assign to his work such limits as he pleased. He has chosen these because '*non omnia possumus omnes*' and because there is no lack of commentaries capable of supplying what is here omitted."

There is always need of critical commentaries to serve as outworks to that fuller exegesis which expounds and develops the traditional sense of the Church. Destructive criticism, with its false but specious appeal to scientific research, has created this need, and the writings of recent Pontiffs have frankly avowed that it must be adequately met. The method that has arisen in response is one in which Fr. Lagrange conspicuously excels, and to which he has consistently adhered in his distinguished services to Biblical science. In appraising the results of this method, it is only fair to judge it by its own standard, and this imposes the limitations cognate to an aim which remains essentially apologetic. However constructive in its general results, the critical method of exegesis is not designed to supply the theologian and the preacher with a positive system of Biblical theology, but rather to attest the validity of the extant system by manifesting the integrity of its source. This aim cannot, of course, justify positive divergence, direct or indirect, from the traditional understanding of the Church; should such divergence occur, it is not due to the correct application of the critical method as such, but to the personal equation. Though "truth cannot conflict with truth", the constant use of one method of analysis will produce its own viewpoints and habits of mind, under whose momentum conclusions may sometimes be reached which overstep the

limits of their own premises and conflict with deductions from equally vital principles of another province. However, *abusus non tollit usum,* but simply indicates the need of proper discrimination.

This understood, the teacher and the technical student will derive solid benefit from the present study of St. John. The author is not influenced by facile theories about symbolism or theological allegory, but sees in his subject a genuine account of actual words and deeds, though recorded in pursuit of that doctrinal principle of selection which the Apostle himself has frankly professed (John 20:30-31). The variety and aptitude of the information brought to bear upon the meaning of the text may pass without description to any one who knows what to expect from the author of this work. What may deserve a passing mention is the effectiveness of his use of context. To consider a statement first of all in its true setting, to understand it in the light of time, place, occasion and other relevant circumstances, is one of the first principles of positive exegesis itself, and common to methods of various special aims. In this practice, as it seems to us, Fr. Lagrange has the touch of a master.

From some of his conclusions, however, we must venture to dissent, though not always for reasons of equal cogency. On 4:38, for instance, where the words "I *sent* you to reap", etc., seem premature in advance of the first actual mission of the Apostles, Fr. Lagrange's remark that this really anticipates the subsequent mission, and that such anticipation is a feature of St. John's "manner" as seen again in 17:8, might pass without serious challenge. But the explanation itself seems a bit strained. In the Hebrew idiom a future dispensation of God assured by express divine promise is not infrequently found in the perfect tense of the verb; may not the aorist of ἀποστέλλω in these two passages merely reflect the influence of this use? Or, where the future mission is the aim and almost the essence of the vocation itself, may not the latter once effected stand for the achievement of the whole purpose, without supposing the distinct anticipation of one of its episodes?

More weighty reasons incline us to differ from the opinion that the first cleansing of the temple precincts, placed by

2:13-22 in the setting of the first Pasch of the public ministry, is the same event that the Synoptists (Matt. 21:12-13; Mark 11:15-17; Luke 19:45-46) all agree in assigning to Holy Week. We agree that chronological order *may* be disregarded by Evangelists, as it is by modern biographers, without prejudice to that historical inerrancy which inspiration demands. But in both of these instances there is question of the fact. Fr. Lagrange mentions the reasons for two separate events with summary brevity: "there are differences in the execution, in the reason given by Jesus, in the conversation with the leaders of the Jews." But these, when examined in detail, make his own opinion difficult to maintain. Let us add one circumstantial difference: St. John alone mentions both the scourge of cords and the presence of oxen and sheep;[4] why has neither of these points been preserved by any one of the Synoptists, if the two events are really one? It is allowed that Fr. Lagrange is equally brief in stating his reasons for identifying the two events:

> The point ought to be settled as every one settles it (*comme tout le monde le résout*) in a serious history: "This repetition cannot be very reasonably sustained" (Levesque, *Nos quatre évangiles,* p. 62, n. 1); for Catholic exegesis it is a question of dignity (p. 64).

The dignity of Catholic exegesis, if really paramount, might have imposed a trifle more of moderation upon this expression of an opinion which carries the whole burden of proof. Not "every one settles it" thus, and the dignity of Catholic exegesis may be considered fairly safe in the hands of the overwhelming majority of Catholic exegetes, who in the present instance settle it contrariwise. The favorite reason (here only insinuated in Levesque's remark) for "settling it" as a duplicate narrative is, as Fr. da Fonseca observes, the general assumption that "such events do not occur twice", to which the latter rejoins the instance of successive Manzonian decrees against the Milanese sicarii of the sixteenth century, who had to be driven from the same city at least annually for five successive years! Incidentally, the presence of oxen and sheep within

[4] For the driving out of which the scourge was the quickest and simplest implement. This reason, though not expressed, seems so evident an explanation of the scourge, that one wonders how some orators—and perhaps some exegetes—can represent our Lord as using it to threaten, or even to strike, the buyers and sellers themselves. Could anything be more incongruous?

the temple precincts on the first occasion, and their apparent absence on the latter one, tacitly suggests that the abuse had only partially revived after its first correction.

On another point of difference we adopt the words of Fr. da Fonseca:

> Lagrange would readily omit John 5:4; moreover, he attributes the healing of the sick to the efficacy of medicinal waters, whose movement he believes to be "probably that of fresher and purer waters, kept back until the time by a sluice-gate and then entering the reservoir". But in that case, how explain verse 7b . . . ?
>
> Lagrange admits this difficulty: ". . . if the medicinal water possessed greater efficacy when issuing from its source, there is no justification for restricting this efficacy to a single person" (p. 137). Why, then, is only the first comer supposed to be healed? "One is reduced to the supposition that the proper authority did not permit more than one person each time to try to be healed; perhaps the influx of the water which set the reservoir in motion was effective at a determinate spot where there was not room for more than one person; or would the authorities, less confident than the people in the virtue of this water, wish to avoid encumbrance and useless disorder?" Who would be satisfied with these explanations?

Regarding Fr. Lagrange's propensity for occasional changes in the order of the text—usually confined to a single verse or two—we also endorse the following comment of Fr. da Fonseca:

> Speaking of transpositions, another proposed by Lagrange on pages 132, 160, 197 seems to me over-bold,—that which results in the order 4, 6, 5, 7 of the chapters so numbered. This "primitive" order rests on no documentary evidence, but on the mere judgment of the interpreter, for whom it makes the solution of some difficulties easier. But is this a sufficient reason for inverting the text?

Other debatable opinions might be mentioned, but the foregoing may suffice to indicate those peculiarities for which the reader must be prepared. They will hardly be regarded as seriously impairing the solid value of the work, or as overcasting the spirit of faith and loyalty with which the interpreter has labored to give to his subject the best of his learning and his judgment.

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Criticisms and Notes

JESUS CHRIST, THE EXILED KING. By the Rev. Henry Woods, S.J., Professor of Ethics, University of Santa Clara, California. B. Herder Book Co., St. Louis, Mo. 1926. Pp. 295.

LA REGALITA DEL CRISTO. Autore Sac. Giovanni Zanchetta, con Profazione di Fr. Agostino Gemelli, Francescano. Società Editrice "Vita e Pensiero", Milano. 1926. Pp. 207.

It was a favorite thought of St. Thomas that the reason why the early Greek Materialists, the Atomists, confounded life with matter, spirit with body, was their inability to lift their intellect beyond their imagination: *imaginationem transcendere non valentes.* The phrase recurs again and again in the writings of the Angelic Doctor. Like all the truths that welled up out of the deep places in that profoundest of the world's thinkers, the one just quoted will be found as rich in its content as it is in its extent; even though this should seem to contradict the well-worn axiom of Logic: *Quo major comprehensio eo minor extensio et vice versa.* Only that in the present case it is not so much the actual opulence of "notes" as the virtue of psychological suggestiveness included in its connotation that gives to St. Thomas' saying so wide an application, and brings within its range the conception which is set forth in the two books here introduced.

With the loss of faith in the supernatural order which has been one—and that, indeed, the most serious—of the consequences of the Protestant Revolt, the modern mind lost its sense of discrimination between imagination and intellect; between the image, the "phantasm", and the concept. It lost not, of course, the theoretical distinction, but the discriminative appreciation thereof.

To apply this to the subject matter of the books at hand. Both treat of the Kingship and the Kingdom of Christ. What do these terms convey to the average non-Catholic mind? A metaphor, a figure of speech, a relic of medieval or of ancient times when kings still ruled the nations and all governments were monarchical. When, therefore, we speak of Christ as King we borrow a similitude which the imagination can picture—an analogy drawn from earthly political domination and transferred to God and the Incarnate Word. The prime analogate is not therefore the dominion of the Creator and Redeemer over His created and redeemed subjects. The political King, if he rules by right, rules not because he shares in the fontal source of right, the power which St. Paul says is all from God; but

we attribute Kingship to God in Christ, because we conceive of Him as best we can by attributing to Him something like what we attribute to kings (of whom but few still walk the earth), supreme dominion. Herein lies the failure to distinguish between imagination and reason, the phantasm and the concept.

The prime analogate in the concept in the present case is not earthly but heavenly, not human but divine Kingship. God, Christ, the God-Man, is first and above all the Absolute Ruler of the individual, the family, the State, the Nation, the Race. How know we this? From the explicit doctrine of the New Testament, from the traditional teaching and the history of the Kingdom which Christ established on earth, in time, as the stage preparatory to its completion in heaven and in eternity.

The importance and value of these books lie in this, that they make clear the concept of Christ's Kingship; that they prove that He really meant what He taught His followers and bade them preach — the doctrine, that is, of His Kingdom — promising to be with them forever, and to grant them a share in His eternal Kingship. Both authors first explain the nature and reality of the Kingdom in the light of the New Testament. Father Wood then sketches in bold outline the history of the Kingdom along the Christian ages. Its doctrinal and temporal vicissitudes. He dwells particularly on the disastrous consequences not only for individuals but for whole peoples and nations brought about by the great Revolt against Christ's Kingdom, the Universal Church; consequences which are being still more widely spread in the intellectual and religious world by Rationalism, Naturalism, and Agnosticism, and in the social and political world by Socialism, Communism, and Nihilism.

To withstand these evils Pius XI is pleading with the present age to return to Christ, the King, in whose honor and to effect which return as well as to strengthen the loyalty and loving service of his faithful children he has established the unique feast *de Christo Rege*.

Father Zanchetta in *La Regalità del Cristo* also develops the idea of *Il Regno* and *Il Re*. He shows by Scriptural authority and theological deduction the character of Christ's Kingdom and the lines and spheres which it embraces. The conquest, the means and method whereby Christ gains and endeavors to retain loyal subjects; the friends and the enemies of His Kingship—these topics Father Zanchetta treats with theological insight and devotional fervor.

The two volumes are therefore mutually supplemental. Father Woods's book, as he follows the history of the Kingdom across the ages, is of considerable apologetical interest and value, showing as it does that only in the Catholic Church is verified and realized the idea of Christ's Kingship as it is revealed by the King Himself in

the New Testament. Father Zanchetta's treatment possesses a distinctively theological and devotional value and will be found especially suggestive to priests who have occasion to preach on the meaning of the new Feast. As Father Gemelli in the Introduction remarks, the book is for the clergy and the laity. Priests will find in it the doctrine which they should preach to their people. The laity will receive from it the food for meditation that transforms the heart and elevates the mind. The Appendix gives an Italian translation of the pertinent Encyclical.

RITUALE ROMANUM, Pauli V. Pontif. Maximi jussu editum aliorumque Pontificum cura recognitum atque auctoritate SS.D.N. Pii Papae XI ad normam Codicis Juris Canonici accommodatum. Editio juxta typicam Vaticanam. Mechliniae: Typis H. Dessain; Neo-Eboraci, Cincinnati, Chicago: apud Fratres Benziger, editores ac bibliopolas, S. Sedis Apostolicae Typographos. MCMXXVI. Pp. 67.

The sacramental Ritual is for the officers of the Catholic Church the ordinance sword which serves as the instrument of defence and at the same time regulates the disciplinary action of the militia of Christ. It was fashioned under the direction of the Divine Master Himself during the period of His earthly life in Judea, and though repolished and repaired periodically during the nineteen hundred years of its use, is unchanged in its substance and form. The familiar use of it daily in the pastoral ministry has made many a priest regard his old *Rituale Romanum* as a sacred treasure which he holds like a relic of war and conquest, with little marks and notes that have guided him in its use during his pastoral life. Hence, when the revised regulations of Canon Law make a new adaptation of the Ritual necessary, which simply means removing the dust, sharpening the edges and points, and fastening the handle, some of us feel reluctant to let the old weapon go for the furbished new one.

Since the late revision, the REVIEW has been asked repeatedly to note the changes in the Ritual so that the reader might simply amend the familiar old text, without having to procure the new edition made not only more expensive by the war, but fraught with heart-pangs as for the loss of an old and treasured prayer book. We made sundry attempts to humor the reverent correspondents to this end, but found it impracticable if not impossible. The changes, although not substantial, are too numerous and varied to permit adaptation and there is nothing to be done but to buy the new edition of the Ritual. While this may imply a slight expense and the momentary inconvenience of getting used to a new manual, somewhat different in shape from the one we have been using for years, it has several ad-

vantages which compensate for the inconvenience of handling a new book.

Of the different forms thus far issued from the authorized press the present "editio juxta typicam Vaticanam" is attractive for its large letterpress in black and red, the clear well-spaced notation of the musical parts, and the completeness of the text in the consecutive divisions which make turning back for references and recitation of psalms and prayers practically unnecessary during administration of the different sacraments. This is true of all the twelve *Tituli* dealing with the administration of the Sacraments, Funeral Rites, Blessings, Processional liturgy and parochial recording. The second half of the manual, in the form of an Appendix, contains the particular Instructions granting faculties delegated for special functions and *Benedictiones non reservatae* and *reservatae* to confraternities, religious orders and individual localities or sanctuaries.

The *Addenda* for the use of the Clergy of the United States comprise (1) the Baptismal Order for infants, with the Ceremonial to be supplied in cases when the sacrament has been administered by the short form through necessity; (2) Administration of the Sacrament of Matrimony; (3) Reception of Converts, and (4) Visitation of the Sick. The Exhortations for Marriage and Sick Calls are in English, German and French.

The handy form, good paper, clearly readable type and solid binding of the volume make it a most satisfactory acquisition for clerics, old and young, in the class-room and in the ministry.

EXTREME UNCTION. By the Rev. Adrian Jerome Kilker, J.C.L., of the Archdiocese of Philadelphia. Washington, D. C. 1926. Pp. 425.

The eleven canons of the Catholic Church law which treat of Extreme Unction might be supposed to be sufficiently explicit and clear without further interpretation than that which is found in the traditional manuals used by the student of theology. Yet the bibliography of more than twelve pages which the applicant for the academic degree in theology at our Catholic University has consulted in writing this treatise, indicates that there are not only aspects of historical interest helpful to the apologist and teacher of Christian doctrine, but also points of practical importance in pastoral administration which aid the minister of the sacrament to a clearer understanding of the principles on which to base his judgment when in doubt. By summarizing this knowledge in a volume accessible to the English-reading student the author has done a wide-reaching service, while securing for himself and his work the approval of a representative institution of theological learning.

It will suffice here to indicate the author's method of treatment, which is logical and illustrative, inasmuch as throughout he cites his authorities and gives reasons wherever he indicates a preference in following the teaching of older theologians and recognized practice.

The introductory chapter is a survey of the meaning, institution, purpose, essential elements, effects and properties of the sacrament as distinguished from the unction of the sick as practised by the early Christian laity. That unction was of a purely devotional, if also medicinal, nature. After this the author takes up in turn each canon dealing with the elements of Extreme Unction, the requisite qualities and dispositions of minister and subject, and the liturgical or ceremonial rite of the sacrament. The orthodoxy of the teaching throughout is of course vouched for by the "Imprimatur". Apart from the light which it throws on an important matter in pastoral practice, the volume is an indication of the tendency among our younger clergy not to confine their life work in the priestly ministry to the material upbuilding of the Church in America. The book is a help to the student in the Seminary and the instructor in Christian doctrine.

THE PRIMITIVE CHURCH or the Church in the Days of the Apostles. By D. I. Lanslots, O.S.B. With a Preface by the Right Rev. F. C. Kelley, D.D., Bishop of Oklahoma. B. Herder Book Co., St. Louis and London. 1926. Pp. 295.

The Catholic Church of to-day is the Church of Christ as we read of it in the Acts of the Apostles. Being an organic growth it developed as a teaching and disciplinary institution much as the acorn develops into an oak. To the student who examines the embryonic plant life there is manifest in the very beginnings the entire future unfolding of its trunk, branches, foliage, blossoms, and fruit. He makes due allowance for the destructive elements, such as parasites, lichens, and cankerous worms, as well as for the changes of temperature, rains, droughts and epidemics entailing intermittent failures of the expected crop; he can almost infallibly foresee the full-grown tree with its endlessly repeated blessings of fruit.

This fact marks an important element in modern apologetics. It proves that we need not look for changes in adapting the teaching of Christ to His Apostles, but only for development. It is the one summary answer to all the protesting claims against the Church of Rome and annuls all the charges against her priesthood as against her dogmas and sacramental practices.

Dom Lanslots, by concentrating upon this truth in the history of the Church, has rendered good service. He establishes the elementary doctrine of the Church as a social organism whose Visible Head

is Christ, represented by the Apostle St. Peter as vicar, and by his successors in Rome, whither he shows the chief of the Apostles, the first Pope, to have been guided to establish a permanent pastoral supremacy. With St. Peter is directly associated St. Paul as the leader of the missionary priesthood to the Gentile world.

The most imporant feature of the review of primitive and Aposolic activity given here lies in the demonstration of the Catholic liturgy, dogmatic teaching, discipline and devotion as actually held and practised in the primitive Church, before the Roman persecutions made the Arcanum or Secret a practical necessity in order to save the Apostolic faith and traditions from being wholly destroyed by the wholesale slaughter of Christians.

We have some reluctance to criticize a volume so evidently helpful in many respects to the young student or apologist; but there are parts in the book where the author confounds legend with tradition. While the latter has as a rule a foundation of fact, to which the historian may appeal even if there be apocryphal addition, purely legendary matter when stated as fact is apt to defeat the aim of the apologist. This use of legend asserted as history without qualification occurs in different parts of the volume, notably in the chapter treating of Mary the Mother of Jesus (pp. 58-64).

Literary Chat

To the *Bibliotheca Ascetica*, which is being edited by Fr. Francis Brehm and published in Ratisbon by Fr. Pustet, has been recently added as its seventeenth number the Confessions of St. Augustine (*Confessionum S. Aurelii Augustini, Libri Decem*). There are, as every one knows, many editions of this world-classic — probably the greatest autobiography ever written by man—and innumerable translations in various languages. The edition just mentioned commends itself in the first place by reason of the valuable annotations added to the text by the Jesuit scholar, Fr. Wagnereck (+ 1664), and in the second place for its convenient and attractive format. Though the booklet contains almost 600 pages it is considerably smaller than a priest's Ordo. Printed in large type, with rubricated headings and lines, and strongly bound, it makes an ideal traveling companion. (Pustet, New York.)

One of the most insidious shibboleths that pervades so much of recent literature and which received a wide vulgarization through Mr. Hutchinson's novel, *If Winter Comes*, is "Be yourself", or still more captiously, "Be sincere". It seems perfectly harmless, nay laudable, inspiring. Nevertheless, taken especially in connexion with the growing craze for psycho-analysis and the general trend toward subjectivism (of which insanity it is but one of the more obvious symptoms), it is a manifestation of the false attitude toward religion and life which, propagated by the Reformation, has permeated Western civilization and comes to the surface in the popular philosophizings of Nietscheanism, Humanism, and Bergsonianism.

The preservative against these infectious disorders is to be found in Catholic philosophy, which first looks outward, then inward; whose slogan is "Be true" so that you may be ready to be "sincere". Seek not that which rushes up from the swamps of semi-conscious instincts, and clamors for "expression"; but that which reason—aided by faith—perceives to be objectively real and worth-while. This same attitude of mind is reflected and developed by Henri Massis in his recent volumes, *Jugements*, a luminous account of which is given by Reginald J. Dingle in the July *Month*. The closing paragraph of Mr. Dingle's article is worth remembering: "Modern medicine has come to study infective disease under two aspects, that of the external enemy—the disease germ—and that of the resisting powers of the organism. If we examine the critique of Henri Massis in the light of this analogy we shall find him arguing that western civilization is attacked by a disease germ from the Orient, and that the element of danger lies in the enfeebled condition of our resistant forces. For the causes of that enfeeblement we must go back to the so-called Reformation, which, besides breaking up the unity of Christendom, established as its most characteristic dogma a fase doctrine of subjectivism and 'inner light'. In Henri Massis, the Catholic critical culture of our day finds its most brilliant and satisfying exponent."

It will be noticed that while "the causes of the enfeeblement" are traceable to the Reformation, the disease germ itself, like that of the black cholera, is of Asiatic origin. Mr. Massis traces it to the Orient via Russia, especially to such novelists as Dostoevsky, else, as Mr. Dingle observes, "without a generation of undigested because indigestible Russian novels and plays, an abortion like *If Winter Comes* would not have been possible."

There are many priests who may still wish to have in the convenient form of a booklet the regulations and observances of the Jubilee indulgences which may be gained up to the end of this year. *The Jubilee at Home during 1925 and 1926* by the Rev. John Lacau, priest of the Society of the Sacred Heart (Mario Marietti, Turin and Rome), will fill their want. In a hundred pages, neatly printed, we have the details as to how to gain the Jubilee—Powers and Privileges of Confessors during the Jubilee Year together with the text of the Pontifical Constitution and historical notes about the opening of the Holy Door. In an *Appendix* the English version of prayers recited at Rome while visiting the four Basilicas is given, together with the Latin texts of Psalms and liturgical orations to be recited.

Among the recently published selections of the "Orchard Books" series is a novel and attractive treatise, *An Epistle of Jesus Christ* to the soul devoutly affected toward Him, by the Charterhouse monk, Joannes Lanspergius. The translation is from the pen of Philip, the martyr Earl of Arundel, and it is edited by a monk of Parkminster. The author was a Bavarian, born in 1489, who as a boy came under the influence of the Carthusians at Cologne. He was the first to translate the writings of St. Gertrude into Latin from the original German, and during the thirty years of his monastic life wrote much else which gave an impulse to the devotion to the Sacred Heart of our Lord. Among these is the present Epistle, which comprises a Rule of the Spiritual Life and instructions on how to make progress toward religious perfection. It is addressed directly to nuns but makes good spiritual reading for all classes of devout readers. (Benziger Brothers, New York, Cincinnati, Chicago.)

Father Matthias Helfen, of Brooten, Minnesota, is doing distinctively practical work for parish social life in his organization of the *Catholic Dramatic Guild*. The aim to rouse the public conscience to a want and demand of a theatrical stage in order to improve morals as well as entertain is to be realized only by consistent coöperation of publishers, actors, and audiences. To bring this about through parish activities in Catholic circles the priest called into activity a dramatic company and subsequently a guild to sustain its work of exemplifying a high

ideal and popularizing the same in all matters connected with the stage. The first number of a new publication to appear monthly under the title of *Practical Stage Work* indicates the purpose of this movement to emphasize, explain and support by illustration the way that leads to high Catholic ideals of the theatre. Father Helfen furnishes not merely directions but also the material for improvement of plays, music and other practical accessories. Priests intent on improving the opportunities which youthful talent offers for diverting love of pleasure into useful channels will find encouragement and help by applying to the Catholic Dramatic Company, the Rev. M. Helfen, Brooten, Minnesota.

The *Second National Convention of the Third Order of St. Francis* is sure to give a fresh impulse to the institution of Tertiaries throughout the United States. It deserves the support of pastors in every parish, for the propagation of Tertian life among our Catholic laymen answers the purpose of a continuous mission, creating contentment, peace, high ideals, which bring the beautiful with the true and the good into everyday life. The Franciscan Herald Press (1434 W. 51st St., Chicago) announces in its *Seventh Centenary Series* of Franciscan Publications a series of booklets on the different aspects of the Franciscan vocation. All of these are interesting and instructive brochures from writers familiar with their subjects and possessed of fine literary taste.

Among them the newest is *Saint Francis of Assisi*, the Poverello, by Louise M. Stacpoole Kenny, whose biographies of great churchmen are familiar reading to Catholic clerics. She pictures the Saint of Assisi in a number of vignettes, shadow pictures which show him among the young, among the poor, in God's open fields, and in the sanctuary of his monastery. It is reading for young and old, to improve the heart as well as the head.

International Catholic congresses are manifold in the present order of things. One of a novel type is the *Ika,* which is the Esperanto abbreviation for *Internacio Katoliko,* recently convened at Einsiedeln in Switzerland. It called into union Catholic representatives of all nations and races without distinction or preference, in the hope of promoting the interests of religion in social, educational and political life. The keynote of the addresses at the Congress was that of the Sovereign Pontiff's recent Encyclical on recognizing the universal Kingship of Christ. The members, while not confining their discussions to any one of the national languages, advocate the advantages of Esperanto as an international medium of communication. The *Ika* publishes a journal, *Katolika Mondo,* which circulates in thirty countries speaking as many different tongues. One of the resolutions at the Congress was to promote the use of Latin as well as Esperanto in this connexion, since Catholic leaders chiefly among the clergy would thereby be enabled to coöperate more easily with the *Internacio Katoliko.* Monsignor Nicolas Pfeiffer, D.D., of Kasihan, in Tschechoslovakei, was elected acting president of the organization for the current term.

The *Sick Call Ritual* compiled by the Rev. James E. Greenan emphasizes the importance of priestly ministration to the sick. "In the latest (1925) edition of the Roman Ritual more than sixty pages are devoted to the care of the sick and the preparation of the dying. Evidently it is the mind of the Church that the priest should have an abundance and a variety of prayers to read, as, in Christ's name, he returns again and again to the house of the sick." The little volume answers this need, while it gives the essential rites of baptism, marriage, burial, and the chief blessings called for in the pastoral ministry. To many priests the new collection will be an incentive to give added attention to that important service of the priestly life which perhaps more than anything strengthens the bond between pastor and flock. (The Macmillan Company, New York.)

Lovers of St. Teresa will find food for habitual devotion to the ideals of the Carmelite Order in a monthly periodical, *Carmel,* published at the

Monastery, Wheeling, West Virginia, and in its third year. The August issue continues the story of the Extension of the Order in Western Europe in the thirteenth century and gives the account of St. Simon receiving the Scapulars from Our Lady. Dr. John F. Conoley tells the details in a novel and attractive fashion, with some illustrations from early prints.

Books Received

THE SANCTUARY OF THE FAITHFUL SOUL (*Conclave Animae Fidelis*). Part I: *Speculum Spirituale* (A Spiritual Mirror). By Ludovicus Blosius. Translated from the Latin by Bertrand A. Wilberforce, of the Order of Preachers. With an Introduction by Bernard Delany, of the same Order. (*The Works of Louis de Blois*, commonly called Ludovicus Blosius. No. 4.) Benziger Brothers, New York, Cincinnati, Chicago. 1926. Pp. xxvi—162. Price, $1.25 *net*.

TREATISE ON PRAYER AND MEDITATION. By St. Peter of Alcantara. Translated with an Introduction and Sketch of the Saint's Life by Dominic Devas, O.F.M. Together with a complete English version of *Pax Animae* by John of Bonilla. (*The Orchard Books*, IX.) Benziger Brothers, New York, Cincinnati, Chicago. 1926. Pp. xx—211. Price, $1.65 *net*.

KEEP THE GATE. Guarding the Soul against Sin. By the Rev. Joseph J. Williams, S.J. Benziger Brothers, New York, Cincinnati, Chicago. 1923. Pp. 169. Price, $0.25; $18.00 a hundred *net*.

THE TRUE BREAD FROM HEAVEN. Our Lord's Own Teaching. The Rev. F. Bormann, Ipswich, S. Dak. 1926. Pp. 24.

"ON DEMANDE DES PRETRES." Par Albert Bessières, S.J. I: La Crise de la Vocation Sacerdotale dans l'Élite Sociale. II: Pour Multiplier "Le Saint-Sacerdoce" Faisons l'Education Eucharistique de la Jeunesse. Ch. Beyaert, Bruges; A. Giraudon, Paris, VI^e^. 1925. Pp. 73. Prix, 4 *fr*.

THE NAMES OF CHRIST. Readings from *Nombres de Cristo*. By Fray Luis de Leon. Translated from the Spanish by a Benedictine of Stanbrook. With a Preface by Father Benedict Zimmerman, O.C.D. Benziger Brothers, New York, Cincinnati, Chicago. 1926. Pp. xv—189. Price, $2.35 *net*.

THE MORNING SACRIFICE. A Brief Explanation of Holy Mass. By the Rev. J. E. Moffatt, S.J., author of *Thy Kingdom Come* Series. With Mass Pictures after Special Drawings in Accordance with the Ceremonial of the Church. Benziger Brothers, New York, Cincinnati, Chicago. 1926. Pp. 63. Price, $0.15; $9.00 a hundred; $75.00 a thousand.

DE DISPENSATIONE IN IURE CANONICO praesertim apud Decretistas et Decretalistas usque ad Medium Saeculum Decimum Quartum. Auctore J. Brys, Iuris Canonici Doctore ac Magistro in Maiori Seminario Brugensi professore. (*Universitas Catholica Lovaniensis*. Dissertationes ad gradum doctoris in facultate theologica consequendum conscriptae, Series II, Tomus 14.) Car. Beyaert, Brugis, Belgii; J. de Meester & Filii, Wetteren. 1925. Pp. xxxi—276. Prix, 28 *fr. franco*.

SERMONS FOR SUNDAYS, or The Seed is the Word of God. By Owen A. Hill, S.J. B. Herder Book Co., St. Louis. 1926. Pp. x—374. Price, $2.25.

IL SILLABARIO DEL CRISTIANESIMO. Mons. Francesco Olgiati, Professore all'-Università Cattolica del S. Cuore. Seconda edizione. Società Editrice *Vita e Pensiero*, Milano. 1925. Pp. 303. Prezzo, *L*. 5.